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THE

CHINESE REPOSITORY.

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ART. I. *Eras in use in Eastern Asia; a comparative English and Chinese Calendar; list of foreign residents at the five ports; government of Hongkong; foreign legations and consular establishments.*

THE era used by the Chinese in their histories is, next to that of the Jews, the oldest now employed by any nation. The present year is the 5609th of the Jewish chronology, the only one which commences from the creation of the world; the 17th day of September of the year of our Lord 1849 is the first day of the 5610th in this era, which accordingly reckons only 3761 years from the creation to the birth of Christ. The year commencing Jan. 24th, is the 4486th of the Chinese era, or the 46th year of the 75th cycle of sixty years, and the 29th of the reign of Táukwáng; the commencement of this era corresponds to the year 1124 of the Jewish chronology, or B. C. 2635. The year commencing Nov. 17th is the 1266th of the Mohammedans, who date from the Hejira, or flight of Mohammed, A. D. 622. The year commencing Aug. 28th, is the 1219th of the Parsees, who reckon from A. D. 632, the year of the accession of Yezdejerd III., the last king of Persia of the Sassanian dynasty. Their year has twelve months of 30 days each, and five *gawthaw*, or supplementary days, at the end of the 12th month. The Japanese, Coreans, and Cochinchinese follow the Chinese sexagenary cyclical computation in their histories, and like them, date events in common life from the accession of their respective monarchs. The Siamese, Burmese, Cambojans, and Laos, have two eras, a civil and a religious. The civil year commences April 23d, or the new moon in that month, and is the 1211th in the chronology; the religious year 2392 begins May 7, or the full moon in May, on which day Budha died. This Siamese year is also lunar, but the intercalary month is always placed after the 8th, without reference to the zodiacal signs.

Jan.	12 & 1 *m*	*Feb.*	1 & 2 *m*	*Mar.*	2 & 3 *m*	*April.*	3 & 4 *m*	*May.*	4 & *Int.*	*June.*	*Int.* 5 &	*July.*	5 & 6 *m*	*Aug.*	6 & 7 *m*	*Sep.*	7 & 8 *m*	*Oct.*	8 & 9 *m*	*Nov.*	9 & 10 *m*	*Dec.*	10 & 11 *m*
1 *m*	7	1 *t*	9	1 *t*	7	1 *S*	9	1 *tu*	9	1 *f*	11	1 *S*	12	1 *w*	13	1 *s*	15	1 *m*	15	1 *t*	17	1 *s*	17
2 *tu*	8	2 *f*	10	2 *f*	8	2 *m*	10	2 *w*	10	2 *s*	12	2 *m*	13	2 *t*	14	2 *S*	16	2 *tu*	16	2 *f*	18	2 *S*	18
3 *w*	9	3 *s*	11	3 *s*	9	3 *tu*	11	3 *t*	11	3 *S*	13	3 *tu*	14	3 *f*	15	3 *m*	17	3 *w*	17	3 *s*	19	3 *m*	19
4 *t*	10	4 *S*	12	4 *S*	10	4 *w*	12	4 *f*	12	4 *m*	14	4 *w*	15	4 *s*	16	4 *tu*	18	4 *t*	18	4 *S*	20	4 *tu*	20
5 *f*	11	5 *m*	13	5 *m*	11	5 *t*	13	5 *s*	13	5 *tu*	15	5 *t*	16	5 *S*	17	5 *w*	19	5 *f*	19	5 *m*	21	5 *w*	21
6 *s*	12	6 *tu*	14	6 *tu*	12	6 *f*	14	6 *S*	14	6 *w*	16	6 *f*	17	6 *m*	18	6 *t*	20	6 *s*	20	6 *tu*	22	6 *t*	22
7 *S*	13	7 *w*	15	7 *w*	13	7 *s*	15	7 *m*	15	7 *t*	17	7 *s*	18	7 *tu*	19	7 *f*	21	7 *S*	21	7 *w*	23	7 *f*	23
8 *m*	14	8 *t*	16	8 *t*	14	8 *S*	16	8 *tu*	16	8 *f*	18	8 *S*	19	8 *w*	20	8 *s*	22	8 *m*	22	8 *t*	24	8 *s*	24
9 *tu*	15	9 *f*	17	9 *f*	15	9 *m*	17	9 *w*	17	9 *s*	19	9 *m*	20	9 *t*	21	9 *S*	23	9 *tu*	23	9 *f*	25	9 *S*	25
10 *w*	16	10 *s*	18	10 *s*	16	10 *tu*	18	10 *t*	18	10 *S*	20	10 *tu*	21	10 *f*	22	10 *m*	24	10 *w*	24	10 *s*	26	10 *m*	26
11 *t*	17	11 *S*	19	11 *S*	17	11 *w*	19	11 *f*	19	11 *m*	21	11 *w*	22	11 *s*	23	11 *tu*	25	11 *t*	25	11 *S*	27	11 *tu*	27
12 *f*	18	12 *m*	20	12 *m*	18	12 *t*	20	12 *s*	20	12 *tu*	22	12 *t*	23	12 *S*	24	12 *w*	26	12 *f*	26	12 *m*	28	12 *w*	28
13 *s*	19	13 *tu*	21	13 *tu*	19	13 *f*	21	13 *S*	21	13 *w*	23	13 *f*	24	13 *m*	25	13 *t*	27	13 *s*	27	13 *tu*	29	13 *t*	29
14 *S*	20	14 *w*	22	14 *w*	20	14 *s*	22	14 *m*	22	14 *t*	24	14 *s*	25	14 *tu*	26	14 *f*	28	14 *S*	28	14 *w*	30	14 *f*	1
15 *m*	21	15 *t*	23	15 *t*	21	15 *S*	23	15 *tu*	23	15 *f*	25	15 *S*	26	15 *w*	27	15 *s*	29	15 *m*	29	15 *t*	1	15 *s*	2
16 *tu*	22	16 *f*	24	16 *f*	22	16 *m*	24	16 *w*	24	16 *s*	26	16 *m*	27	16 *t*	28	16 *S*	30	16 *tu*	1	16 *f*	2	16 *S*	3
17 *w*	23	17 *s*	25	17 *s*	23	17 *tu*	25	17 *t*	25	17 *S*	27	17 *tu*	28	17 *f*	29	17 *m*	1	17 *w*	2	17 *s*	3	17 *m*	4
18 *t*	24	18 *S*	26	18 *S*	24	18 *w*	26	18 *f*	26	18 *m*	28	18 *w*	29	18 *s*	1	18 *tu*	2	18 *t*	3	18 *S*	4	18 *tu*	5
19 *f*	25	19 *m*	27	19 *m*	25	19 *t*	27	19 *s*	27	19 *tu*	29	19 *t*	30	19 *S*	2	19 *w*	3	19 *f*	4	19 *m*	5	19 *w*	6
20 *s*	26	20 *tu*	28	20 *tu*	26	20 *f*	28	20 *S*	28	20 *w*	1	20 *f*	1	20 *m*	3	20 *t*	4	20 *s*	5	20 *tu*	6	20 *t*	7
21 *S*	27	21 *w*	29	21 *w*	27	21 *s*	29	21 *m*	29	21 *t*	2	21 *s*	2	21 *tu*	4	21 *f*	5	21 *S*	6	21 *w*	7	21 *f*	8
22 *m*	28	22 *t*	30	22 *t*	28	22 *S*	30	22 *tu*	1	22 *f*	3	22 *S*	3	22 *w*	5	22 *s*	6	22 *m*	7	22 *t*	8	22 *s*	9
23 *tu*	29	23 *f*	1	23 *f*	29	23 *m*	1	23 *w*	2	23 *s*	4	23 *m*	4	23 *t*	6	23 *S*	7	23 *tu*	8	23 *f*	9	23 *S*	10
24 *w*	1	24 *s*	2	24 *s*	1	24 *tu*	2	24 *t*	3	24 *S*	5	24 *tu*	5	24 *f*	7	24 *m*	8	24 *w*	9	24 *s*	10	24 *m*	11
25 *t*	2	25 *S*	3	25 *S*	2	25 *w*	3	25 *f*	4	25 *m*	6	25 *w*	6	25 *s*	8	25 *tu*	9	25 *t*	10	25 *S*	11	25 *tu*	12
26 *f*	3	26 *m*	4	26 *m*	3	26 *t*	4	26 *s*	5	26 *tu*	7	26 *t*	7	26 *S*	9	26 *w*	10	26 *f*	11	26 *m*	12	26 *w*	13
27 *s*	4	27 *tu*	5	27 *tu*	4	27 *f*	5	27 *S*	6	27 *w*	8	27 *f*	8	27 *m*	10	27 *t*	11	27 *s*	12	27 *tu*	13	27 *t*	14
28 *S*	5	28 *w*	6	28 *w*	5	28 *s*	6	28 *m*	7	28 *t*	9	28 *s*	9	28 *tu*	11	28 *f*	12	28 *S*	13	28 *w*	14	28 *f*	15
29 *m*	6			29 *t*	6	29 *S*	7	29 *tu*	8	29 *f*	10	29 *S*	10	29 *w*	12	29 *s*	13	29 *m*	14	29 *t*	15	29 *s*	16
30 *tu*	7			30 *f*	7	30 *m*	8	30 *w*	9	30 *s*	11	30 *m*	11	30 *t*	13	30 *S*	14	30 *tu*	15	30 *f*	16	30 *S*	17
31 *w*	8			31 *s*	8			31 *t*	10			31 *tu*	12	31 *f*	14			31 *w*	16			31 *m*	18

LIST OF FOREIGN RESIDENTS IN CHINA.

N. B. It has been found impossible to note with entire accuracy, the names and places of residence of all the foreigners in China; in the following list, care has been taken to include all except those connected with the British army and navy.

Abbreviations.—*Ca* for Canton; *ma* for Macao; *ho* for Hongkong; *am* for Amoy; *fu* for Fuhchau; *ni* for Ningpo; and *sh* for Shánghái.

Abdul Rahim Nuynnee,	ca	Bennetts. G. J.	ca
Adamson, N. R.	sh	Benson, John	ho
Aderjee Sapoorjee	ca	Bevan, W. F.	ho
Adnams, J.	ho	Bigham, Samuel	ho
Aga Mirza Boozrug	ca	Binjamin Eliah	ca
Aga Mohamed	ca	Bird, Alexander	wh
Aguilar, Jozé de	ma	Birdseye, T. J.	sh
Alcock, R. and family	sh	Birley, F. B and fam	ca
Alexander, W. H.	ca	Block, Frederick H.	ho
Alla Bux Dosunjee	ca	Bomanjee Eduljee	ca
Allureka Versey,	ho	Bomanjee Muncherjee	ca
Almeida, Lino de	ma	Bokee, William O.	ca
Ambrou, Rev. Lewis	ho	Bonham, H. E. Samuel G.	ho
Ameeroodeen Abdul Latiff	ca	Bonney, S. W.	ca
Anderson, Charles	ho	Booker, Frederic	ca
Anderson, D.	ho	Boone. Rt. Rev. W. J. and fam	sh
Anthon, Joseph C.	ho	Borel. Constant	ca
Appleton, S.	ho	Botelho, Alberto	ho
Ardaseer Rustomjee	ca	Bourne, H. F.	ca
Ardaseer Byramjee	ca	Bovet, Edouard	ca
Ardaseer Furdonjee	ca	Bovet, Louis	ca
Armstrong ——	ho	Bovet, Fritz	ca
Aroné, Jacques	sh	Bowden, W.	ho
Aspenderjee Tamoojee	ca	Bowman, John	sh
Aspinall, W G.	sh	Bowman, James	sh
Aspinall, Richard	sh	Bowman, Abram	sh
Azevedo, Luiz M. de	ho	Bowra, Charles W.	ho
Backhouse, John (abs).	am	Bowra, William A.	ho
Badenoch, P.	ho	Boxer, W.	ho
Baldwin, S. T.	ca	Bradshaw, James	am
Balfour, F. S.	ho	Braga, João Roza	ho
Balfour, Doct. A. H. and fam.	ho	Braga, Manoel Roza	ho
Ball, Rev. Dyer, and family,	ca	Braine, Charles J.	ho
Baptista, J. S.	sh	Brandis, Gustav	sh
Barnes, D. J.	ho	Brice, Dr.	wh
Barnet. George	ca	Bridgman, E. C. D D. and fam	sh
Barnet, William	ca	Bridgman, Rev. James G.	ca
Barradas, M.	ho	Brimelow, James W.	ho
Barradas, Francisco	ho	Brinley, C.	ca
Barradas, Vicente F.	ho	Britto, Jozé de	ho
Barradas, Angelo	ho	Brodersen, C.	ca
Barretto, J. O.	ho	Brown, W. W.	sh
Barros, Jozé Vicente	ca	Browne, Robert	ca
Bates, E. W.	sh	Bruce, George C.	ca
Baylies, N.	sh	Broughall, W.	sh
Beale, Thomas Chay	sh	Browning, W. R.	am

Buchanan, J. C. ho
Buckler, William, Jr. ca
Buckler, William ca
Buckton, C. ho
Bunjee Canjee, ca
Burd, John ho
Burdett, H. W. sh
Burgoyne, George ho
Burgoyne, William ho
Burjorjee Eduljee ca
Burjorjee Hormusjee (abs) ca
Burjorjee Hormusjee ca
Burjorjee Pestonjee sh
Burjorjee Sorabjee ca
Burton, Edward sh
Burns, Rev. William C. ho
Bush, F. T. and family ho
Buxton, Travers ca
Byramjee Rustomjee ca
Byramjee Coverjee ca
Caine, Hon. major William ho
Cairns, John ho
Caldas, Joaquim P. ho
Calder, Alexander sh
Caldwell, Daniel R. ho
Cameron, J. ho
Campbell, A. ho
Campbell, Archibald E. H. ca
Campbell, P. ca
Campbell, Archibald ho
Campos, Joaquim de ho
Cannan, John H. ho
Carlowitz, Richard ca
Carpenter, Rev. C. and family sh
Carr, John ho
Carter, George D. ca
Carter, Augustus ho
Cartwright, H. D. sh
Carvalho, C. T. ca
Carvalho, Jozé H. ho
Carvalho, Antonio H. ho
Castro, L. d'Almada e ho
Castro, J. M. d'Almada e ho
Cay, R. Dundas ho
Ceballos, Juan A. Lopez de ma
Chalmers, Patrick ca
Chapman, F. ca
Charnley, D. sh
Chinnery, George ma
Chomley, Francis C. ho
Churcher, John E. ho
Clark, D. O. ca
Clark, J. H. ho
Clayton, G. T. wh
Cleland, Rev. John F. & fam. ca
Cleverley, C. St. George ho
Clifton, Samuel ho
Cohen, S. H. sh
Cole, Richard, and fam. ho
Collins, J. ho
Comelate, J. G. ho
Compton, Spencer ca
Compton, Charles S ca
Compton, J. B. ho
Comstock, William O. ca
Connor, William ho
Cooke, John wh
Cooper, J. sh
Cordeiro, Albanio A. ho
Cortella, Antonio M. ho
Cowasjee Pestonjee, ca
Cowasjee Pallanjee ca
Cowasjee Framjee ca
Cowasjee Sapoorjee Lungrana ca
Crakanthorp, R. H. ho
Crampton, J. sh
Crawford, Ninian ho
Crawford, J. ho
Croom, A. F. sh
Cruz, F. F. de ca
Culbertson, Rev. M S and fam. ni
Cumerally Rumzanally ca
Cunningham, Edward sh
Currie, John ho
Cursetjee Rustomjee Daver ca
Cursetjee Rustomjee ca
Cursetjee Hosunjee ca
Cursetjee Shavuxshaw ca
Cursetjee Eduljee ca
Cuvillier, John T. ca
Da Costa, A. F. H. ho
Dadabhoy Eduljee ca
Dadabhoy Byramjee ca
Dadabhoy Pestonjee ca
Dadabhoy Sorabjee ca
Dadabhoy Jamsetjee ca
Dadabhoy Burjorjee ca
Dadamiah Babusaib, ca
Dale, W. W. and family ca
Dallas, A. Grant sh
Dalziel, W. ho
Dana, Richard P. ca
Davidson, Walter ho
Davis, H. E. John W. ca
Davis, Henry ca
De Silver, R. P. ca
De Silver, H. T. ho
Deacon, E. sh
Dean, Rev William ho
Dearle, J. ho
Dehon, Thomas M. J. ca
Delevie, S. ho
Dent, G. sh
Dent, Wilkinson ho
Dent, John ca
Dhunjeebhoy Dossabhoy ca
Dhunjeebhoy Framjee Casna ca
Dhunjeebhoy Ruttonjee ca
Dhunjeebhoy Hormuzjee H ca
Dickson, Henry ho

Dill, Doct. R.	ho
Dimier, C.	ca
Dimon, M. W.	ca
Dinshaw Merwanjee,	ca
Dixson, Andrew	ho
Dorabjee Framjee Cohola	ca
Dorabjee Pestonje Patell	ca
Dorabjee Nesserwanjee C.	ca
Dossabhoy Hormusjee,	sh
Dossabhoy Framjee Camajee	ca
Dossabhoy Hormusjee Cama	ca
Doty, Rev Elihu and fam.	am
Drake, Francis	ho
Dreyer, William	ca
Drinker, Sandwith	ho
Du Chesne, Henry	ca
Duddell, George	ho
Dugdale, W. H.	ho
Duncan, William	ho
Dundas, H.	ho
Dunlop, Archibald	ca
Durnford, E. W.	ho
Durran, Jr., J. A.	ma
Durrell, Timothy J.	ca
Duus, N. and family	ho
Duval, Frank	ca
Ebrahim Mohamed Hazam,	ca
Ebrahim Shaik Hoosam	ca
Ebrahim Soomar,	ca
Ebrahimjee Mohamed Salley	ca
Eaton, E. B.	ho
Edger, Joseph F.	ca
Edkins, Rev. Joseph	sh
Eduljee Cursetjee,	ca
Ellice, Robert	ca
Ellis, William	ho
Elmslie, Adam W.	ca
Encarnaçaõ, Antonio L.	ho
Everett, J. H.	ca
Farmer, Rev. W. and fam.	sh
Fazul Dumany,	ca
Fearon, Charles A.	sh
Feliciani, Rev. F. A.	ho
Fenouil, Rev. John	ho
Fergusson, Doct. Andrew	ho
Fergusson, John	ca
Fincham, A.	sh
Findlay, George	ho
Fischer, Maximilian, and fam.	ca
Fitz Stubbs, H.	ho
Fitzpatrick, John	ma
Fletcher, Duncan	ho
Fogg, H.	sh
Fonceca, Antonio de	ho
Fonceca, Athanazio A. de	ho
Forbes, Paul S. & fam	ca
Forcade, Rt. Rev. T. A.	ho
Forget, Th	sh
Forth-Rouen, Alexandre & fam.	ma
Fox, John S.	ho
Franklyn, G. C.	ho
Franklyn, W. H.	ho
Framjee Jamsetjee	ho
Framjee Sapoorjee	ca
Framjee Burjorjee	ca
Frazar, George	ho
Freemantle, Edmund A.	ho
French, Rev. John B.	ca
Fryer, A. H.	ho
Fryer, W.	ho
Fysh, William W.	am
Gangjee Goolam Hoosain	ca
Garchi, Giovanni	ho
Garvine, Henry	ho
Garçon, Joaõ Braz	ho
Gaskell, W.	ho
Genaehr, Rev. Ferdinand	ho
Gibb, George	ca
Gibbs, Richard	ca
Gibson, E.	ho
Gilbert, J.	ho
Giles, Edward F.	ca
Gilfillan, Rev. Thomas	ho
Gillett, L. W.	ca
Gilman, R. J. (absent)	ca
Gingell, W. P.	am
Girard, Rev. Prudence	ho
Gittins, Thomas	ca
Goodale, Samuel P.	sh
Goddard, John A.	ho
Goddard, Rev. John T. & fam	sh
Goolam Hoosain Ebrahimjee,	ca
Goolam Hoosain Chandoo,	ca
Goolam Hoosain Kamal,	ca
Grandpré, A.	ho
Grant, James	sh
Graves, P. W.	sh
Gray, Samuel	ca
Gray, H. M. M.	sh
Gray, Alexander	ca
Gray, W. F.	ca
Green, G. F.	sh
Griswold, John N. Alsop	sh
Gutierres, A.	ho
Gutierres, Candido	ho
Gutierres, Rufino	ho
Gutierrez, Venancio	ho
Gutierres, Querino	ch
Gutzlaff, Rev. Charles & fam.	ho
Hague, Patrick	ni
Hajee Elies Hussan,	ca
Hajee Jaffer Kamisa	ca
Hajeebhoy Dawood,	ca
Hale, F. H.	sh
Hall, Capt. of steamer Firefly	ca
Hall, G. R.	wh
Hallam, S. J.	ca
Hamberg, Rev. Theodore	ho
Hance, H. F.	ho
Happer, Rev. A. P. and family	ca

Hardie, H. R. ca
Harkort, Bernhard ca
Harland, Doct. W. A. ho
Harrison, G E ho
Harvey, F. E. ho
Head, C. H. ho
Heard, John ca
Heard, jr. Augustine ca
Heerjeebhoy Hormusjee ca
Heerjeebhoy Rustomjee ma
Helbling, L. sh
Henning, Robert ho
Hertslet, F. L. (abs) am
Hickson, W. D. ho
Hillier, Charles B. and fam. ho
Hirschberg, Doct. H. J. ho
Hobson, B. M. D. and family ca
Hogg, William sh
Holdforth, C. G. ho
Holgate, H. ma
Holliday, John, and family ca
Holmes, John ho
Holtz, A. sh
Hormusjee Nesser. Pochawjee ca
Hossam Fakeia, ca
Houston, Edwin ca
Howell, Augustus ho
Hubertson, G. F. sh
Hudson, Aug. ho
Hudson, Rev. T. H. ni
Hulme, Hon. John W. and fam. ho
Hume, G. and family sh
Humphreys, Alfred ho
Hunt, T. and family wh
Hunt, Wilson ca
Hunter, Thomas sh
Hyland, T. ho
Hyndman, Henrique ca
Hyslop, James, M. D., and fam am
Iness, J. E. ho
Inglis, J. L. and fam. ho
Ingols, N L. ho
Isaac Reuben sh
Jacson, Roger ho
Jackson, R. B and family fu
Jackson, Robert am
Jalbhoy Cursetjee ca
Jamber, J. G. am
Jamsetjee Cursetjee Meta, ca
Jamsetjee Rustomjee Eranee, ca
Jamsetjee Eduljee, ca
Jamasjee Rustomjee Avaldar, ca
Jardine, David ca
Jardine, Joseph ho
Jarrom, Rev. W. ni
Jehangeer Framjee Buxey ca
Jenkins, Rev — and fam. ho
Johnson, Rev. Francis C. ca
Johnson, Rev. John ho
Johnson, D. ca
Johnston, sen. A. sh
Johnston, jr A sh
Johnston, Hon. A. R. ho
Jones, Thomas ho
Josephs, Levin ca
Just, R. ho
Kakeebhoy Bahaderboy, ca
Kay, W. sh
Kay, Rev. Battinson ho
Kennedy, David ch
Kennedy, H. H. sh
Kennedy, K. M. ho
Kerr, Crawford ho
Kenny, Doct. B. and family ca
Khan Mohamed Hubbibhoy, ca
Khumroodin Unverally, ca
King, William H. ca
King, F. A. ca
King, David O. ca
Kinalf, J. P. ho
Kleskowski, M. de sh
Koch, A. F. ca
Kreyenhagen, Julius ca
Ladah Chatoor, ca
Lamson, G H. ca
Lança, E. L. ho
Lapraik, Douglas ho
Layton, Temple H. and fam am
Le Geyt, W. C. ca
Le Turdu, Rev. Peter ho
Lecaroz, Juan ma
Lechler, Rev. Rudolph ho
Legge, Rev. James, D D & fam. ho
Lena, Alexander ho
Levin, E. H. ca
Lewer, Doct. wh
Lewis, A. sh
Lewis, William D. ca
Libois, Rev. Napoleon F. ho
Liddall, E. ho
Limjee Jamsetjee ca
Lind, Henry sh
Livingston, J. Gibbons ca
Lobscheid, Rev. Wilhelm ho
Lockhart, William and family sh
Lomax, James ho
Loomis, Rev. A. W. and family ni
Loomis, Rev. George ca
Lord, Rev. E. C. and family sh
Lowder, Rev. S. & family sh
Lunt, Joseph B. ho
Lyall, George ho
MacDonald, J. sh
Macculloch, Alex. sh
MacEwen, James ho
Macgowan, D. J., M. D. & fam. ni
Macgregor, R. ca
Maciver, William W. ho
Mackay, Hugh wh
Mackean, Thomas W. L. & fam ca

Mackenzie, K. R. sh
Mackenzie, S. ca
Mackenzie, C. D. sh
MacKnight, T. ho
Maclehose, James ho
MacMahon, Rev. Felix ho
MacSwyney, P. C. ho
Macy, Wm. A. and family ho
Maitland, S. ca
Maloobhoy Dongaree sh
Man, James Lawrence ca
Maneckjee Bomanjee, ca
Marçal, Honorio A. ma
Marjoribanks, Doct. Samuel ca
Marcussen, P. sh
Margesson, H. D. ca
Markwick, Charles ho
Marques, Manoel V. ho
Marques, E. ho
Marques, Jozé M. ma
Marsh, W. T. ho
Mas, H. E. Sinibaldo de ma
Mason, F ho
Matheson, C. S. sh
Matheson, Donald ho
Matheson, W. F. ho
May, C. ho
McCartee M. D., D. B. ni
McClatchie, Rev. T. and fam. sh
McLennan, D. wh
McLeod, M. A. ca
McPherson, Alex. W. ho
Meadows, Thomas T. ca
Meadows, John A. T. ca
Medhurst, jr, W. H. and fam. am
Medhurst, W. H. D. D. & fam. sh
Melville, A. am
Mennecker, C. V. ho
Mercer, Hon. W. T. ho
Meredith, John ho
Meredith, G. ca
Merwanjee Eduljee, ca
Merwanjee Dadabhoy, ca
Meuring, W. A. ho
Michell, E. R. ho
Middleton, John, and fam. ma
Miles, William H. ho
Miller, John sh
Miln, James am
Milne, Rev. W. C. and family sh
Mitchell, William H. am
Mohamed Muscatee, ca
Moncrieff, Thomas sh
Monicou, Pierre ho
Montigny, M. de sh
Moore, William ca
Morgan, Edward ho
Morris, C. wh
Morrison, George S. fu
Morrison, John G. ho
Morrison, Martin C. fu
Morrison, William, M. D. ho
Morss, W. H. ca
Moses, A. R B. ca
Moul, Alfred ca
Moul, George ca
Moul, Henry ca
Mounsey, John T. ca
Muir, J. D. ho
Muirhead, Rev. W. and family sh
Mulloobhoy Dongersey, ca
Muncherjee Sapoorjee ca
Muncherjee Jevunjee Mehta ca
Muncherjee Nesserwanjee, ca
Muncherjee Framjee, ca
Mur, J Manuel, and family ca
Murray, John Ivor, M. D. sh
Murrow, Y. J. ca
Murrow, L. E. ca
Napier, Hon. G. ho
Neave, Thomas D. ca
Nesserwanjee Byramjee Fack. ca
Nesserwanjee Framjee, ca
Nesserwanjee Ardaseer Bhanja ca
Nesserwanjee Bomanjee Mody ca
Noor Mohamed Kanal ca
Noor Mohamed Datoobhoy, ca
Noronha, Jozé M. de ho
Noronha, D. ho
Norton, W. M. ho
Nowrojee Cursetjee, ca
Nowrojee Cowasjee, ca
Nowrojee Manackjee Lungrana ca
Noyes, Charles H. ho
Nujmoodeen Shojautally ca
Nye, E. C. H. ca
Nye, T. S. H. and family ca
Nye, Clement D. ca
Oakley, Horace ca
Olding, J. A. ho
Olmsted, Henry M. *(absent)* ca
Outeiro, Joze M. d' ho
Ozorio, Candido J. ca
Pallanjee Dorabjee, ca
Pallanjee Dorabjee Palleaca ca
Parish, Frank fu
Park, James Dickson ca
Parker, Norcott d'E. ho
Parker, Joseph ho
Parker, Rev. P., M. D. and fam. ca
Parkes, H. S. sh
Parkin, W. W. ca
Pereira, Ignacio de A. ho
Pereira, Edward ho
Pereira, J. Lourenço ho
Pereira, B. R. ca
Pereira, Manoel L. R. ho
Perkins George ho
Perkins, George ca
Pedder, lieut. William ho

Pestonjee Byramjee Colah ca
Pestonjee Dinshaw, ca
Pestonjee Dinshawjee ca
Pestonjee Framjee Cama ca
Pestonjee Jamsetjee Motiwalla ca
Pestonjee Merwanjee Eranee, ca
Pestonjee Nowrojee Pochawjee ca
Pestonjee Rustomjee ca
Phillips, J. ho
Phillpotts, lieut-col. G. ho
Phillpotts, H. ho
Piccope, W. N. ca
Piccope, T. C. ho
Pierce, William P. and family sh
Pitcher, M. W. ca
Platt, Charles ca
Pohlman, Rev. William J. am
Ponder, Stephen ca
Pollard, E. H. ho
Porter, W. sh
Porter, Joseph ho
Potter, D. sh
Power, J. C. ho
Prattent, J. R. sh
Proctor, jr. D. L. ho
Pustau, William ca
Pyke, Thomas ca
Quarterman, Rev. J. W. ni
Quin, M. ho
Rangel, Segismundo ca
Rangel, Jayme ca
Rangel, Floriano A. ho
Rawle, S. B. and family ho
Rawson, Samuel, and family ca
Reiche, F. ca
Remedios, J. B. dos ca
Rémi, D. sh
Reyes, Jacinto am
Reynvaan, H. G. I. ca
Ribeiro, J. C. V. ho
Richards, P. F. sh
Rickett, John, and family ho
Rienacker, R. ho
Ripley, Philip W. and family ca
Risk, J. ho
Ritchie, A. A. ca
Rizios, A. ho
Rizios, C. E. ho
Rizzolati, Rev. Joseph ho
Roberts, Rev. I. J. ca
Roberts, Joseph L. ca
Roberts, O. E. ca
Robertson, D. B. sh
Robertson, George ho
Robinson, William F. sh
Rocha, Jozé J. ca
Rodricks, Anthony ho
Romthala Versey, ca
Roole, William R. ho
Ross, J. B. sh
Ross, W. F. ho
Roostumjee Merwanjee Nalcar. ca
Rothwell, Richard ca
Rozario, Florencio do ca
Rowe, John ca
Rowe, William am
Roza, Jezuino da ho
Rusden, A. G. sh
Rustomjee Burjorjee, ca
Rustomjee Byramjee, ca
Rustumjee Jalbhoy ca
Rustumjee Pestonjee C. ca
Rustomjee Pestonjee Motiwalla ca
Rustomjee Ruttonjee, ca
Rutherford, Robert ho
Rutter, Henry ho
Ruttonjee Framjee ca
Ruttunjee Framjee Vatcha ca
Ryder, C. ca
Samjee Lalljee, ca
Sanchez, Jozé ho
Sanders, Charles ca
Sandoval, Juan B. de ma
Santos, Antonio sh
Sapoorjee Bomanjee, ca
Sassoon, Abdalah David ca
Sassoon, Elliao David ca
Sauer, C. ca
Saur, Julius, and family sh
Scarth, John sh
Schumacher, G. A. ho
Schwemann, D. W. ca
Scott, William ho
Scott, Adam ho
Scrymgeour, David ho
Seabra, Francisco A. ca
Seare, Benjamin and family ma
Seth, S. A. ca
Shaik Munsoor Nizamally, ca
Shapoorjee Sorabjee ca
Shaw, Charles sh
Shaw, W. sh
Sherard, R. B. ho
Shortrede, Andrew ho
Shuck, Rev. J. L. and family sh
Shumsoodeen Moockrey, ca
Sichel, M. ca
Siemssen, G. T. ca
Sillar, D. sh
Silva, Marciano da ca
Silva, Jozé M. ho
Silva, Quentiliano da ca
Silva, Ignacio M. da ma
Silviera, Albino de ca
Silviera, Albino P. ho
Simeon, David ho
Simoens, Manoel ca
Sinclair, Fraser ho
Sinclair, C. A. ni
Skinner, John sh

Smith, Dr. *(Hygeia)*	wh
Smith, Robert	am
Smith, John, and family	ma
Smith, James	ho
Smith, J. Mackrill and family	sh
Smith, J. Caldecott	sh
Smith, Thomas S.	ho
Smith, H. H.	ca
Smith, Frederick	ho
Snodgrass, William K.	sh
Snow, E. N.	ho
Soares, Francisco	ma
Solomon David	ca
Southwell, Rev. B. and family	sh
Souza, Athanazio de	ho
Souza, Miguel de	ho
Souza, Marcellino de	ma
Souza, Florencio de	ho
Spalding, Rev. P. D. and fam.	sh
Speer, Rev. William	ca
Spooner, C. W.	sh
St. Croix, Nicholas de	wh
St. Croix, George de	ca
Stanton, Rev. Vincent J & fam.	ho
Staveley, Hon. maj-gen. Wm.	ho
Steedman, Rev. S. W.	ho
Stevens, D.	sh
Stevenson, James	ho
Stewart, J.	am
Stewart, Patrick, and family	ma
Still, C. F.	ho
Stirling, Paul I.	ho
Strachan, George	ho
Strachan, Robert	ho
Stronach, Rev. Alex. & fam	am
Stronach, Rev. John	am
Sturgis, James P.	ma
Sucetmal Noormall,	ca
Sullivan, G. G. and family	ni
Summers, James	ho
Sword, John D.	ca
Sykes, Adam	sh
Syle, Rev. E. and family	sh
Syme, F. D.	am
Tait, James	am
Taleacaw, D. D.	ho
Talmage, Rev. John V. N.	am
Tarrant, W. & family	ho
Taylor, Rev. — and fam.	sh
Taylor, Edward	sh
Teesdale, lieut. C. B.	ho
Thomson, John	am
Thorburn, R. F.	sh
Thorne, A.	ca
Tinawy, Joseph	ca
Tobey, Charles	wh
Toby, Rev. T. W. and family	sh
Tozer, Frederick	ho
Trabshaw, James	ho
Trotter, G. A.	ho
Ullet, R. B.	sh
Urmson, G.	sh
Vacher, W. H.	ca
Van Loffelt, J. P.	ca
Vaucher, Fritz	ca
Veerjee Rahim	ca
Verkouteren, C. T.	ca
Vidigal, Antonio de	ho
Viegas A., and family	ca
Viegas, L.	ca
Viera, L. F.	ho
Wade, J. and family	sh
Wade, T. F.	ho
Walkinshaw, W.	ca
Walker, J. T.	ca
Ward, John G.	ca
Warden, H. H.	ca
Wardner, Rev. N. and family	sh
Waters, Charles	ca
Watson, T. Boswell, & fam.	ma
Watson, W.	sh
Way, Rev. R. Q. and family	ni
Webb, E.	sh
Weiss, Charles	ho
Wetmore, jr. S. *(absent)*	ca
White, James and family	sh
Whittall, James	ca
Widderfield, John	wh
Wiener, A. G.	sh
Wiese, L.	ca
Wildman, J. R.	sh
Wilhelmy, Martin	ca
Wilks, jr. J.	sh
Willaume, John	ho
Williams, S.	ho
Williams, F.	ho
Williams, S. W. and family	ca
Williams, J.	ca
Wills, C.	sh
Wiltshire, Horace	ca
Wilson, Alexander	ho
Winch, J. H.	sh
Winchester, C. A. and fam	am
Wise, John	sh
Withington, James	sh
Wolcott, Henry G.	sh
Woodberry, C.	sh
Worthington, James	ca
Wright, James M.	ca
Wylie, A. and family	sh
Yates, Rev. M. T. and family	sh
Young, A. J.	ca
Young, Doct. Peter, and family	ho
Young, James H.	ho
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Yvanovitch, Stefano	ho
Zabell, F. W.	am
Zanolle, Julie	ca

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ART. II. *Remarks on the Tea Plant. Translated from Chinese authors by* ***

IN the dictionary Urh Yá, tea is called *kiá* 檟, meaning the bitter tea. Koh Po, commenting on this, says, "that the plant is small, like the *chí* 梔 *(Gardenia radicans?)*, sending forth its leaves in the winter season. It may be boiled into a decoction for drinking." At this time (the date of the Urh Yá), the earliest gatherings were called *ch'á* 茶, the late gatherings *ming* 茗; and another name is *ch'uen* 荈; the people of Sz'chuen, or *Shuh* 蜀, call it *k'ú ch'á* 苦茶 bitter tea. Another work says the earliest gatherings are named *ch'á* 茶; the next *kiá* 檟; and the next *sheh* 蔎; the late are called *ming* 茗, to the *ch'uen* 荈, which are old leaves; the early gatherings are most esteemed. In the Luh King, the Chinese character for *ch'á* 茶 is not to be found, as it was then called *tú k'ú* 荼苦. The Book of Odes asks, "Who was it that asserted *ch'á* was bitter? For it is sweet and pleasant as the *tsí* 薺 *(Bursa pastoris?)*, inasmuch as it has a sweetish yet bitterish taste." In the Southern History, it is said that the *ming* 茗 has a bitter, roughish taste, and calls it *kwo lo* 過羅. It is one to two cubits high; also there be some that are several *cháng* high, which take two men to embrace their trunks; these grow on the Pá hills 巴山 near the river Hiáh.

There is also in Kien chau 建州 the large and small *lung twán* 龍團, which was first made by Ting Wei, but brought to perfection by Chái Kiun-mú. Near the conclusion of the reign of *Hining* 熙寧 (A. D. 1010), the imperial commands were sent to Kien chau, ordering the making of one particular kind called *meh yun lung* 蜜雲龍, which was unequaled for goodness. The sorts from Sz'chuen, called *tsioh sheh* 雀舌 i. e. bird's tongue, *niáu tsui* 鳥嘴 or bird's bill, and *meh ko* 麥顆 or wheat kernel, are altogether made of the approved picked tender buds of the same quality. Again, there is the *pien kiáh* 片甲, made from the early spring yellow buds folded together, and not yet opened out in separate leaves; also the *chen yih* 蟬翼, from the leaves that are soft, pliable, and thin, like the wings of the cicada.

Another work says, "that in the reign of Káipáu 開寶, Tau Í had fresh tea to drink, the taste of which was exceedingly good, and on the outside of the boxes was written *Lung-p'i sháu tsz' ch'á*

龍陂山子茶 teas from the Lung-p'í hills;—the Lung-p'í are distinct from the *Kú-chú* 顧渚 hills, which are in the neighborhood. There is also the tea from the *Hoh ling* 鶴嶺 the taste of which is extremely fine and delicate."

From the top of the Mung hills in Yá chau 雅州 in Sz'chuen, are obtained the *lú yá* 露芽 and the *kuh yá* 穀芽, together named *ho tsien* 火前, so called because they are gathered before the "forbidden fire"* 禁火 day; after this day, the quality is inferior. The *mung ting ch'á* 蒙頂茶 from the same hills leaves out late in the month of May, because these hills are generally enveloped in fogs and mist, as if the spirits held fast and prevented the fog from clearing away. Again, there is the *wú hwá ch'á* 五花茶 five flowered tea, whose blossom divides itself into five petals; it is grown on the *Kiái kiáu* 界橋, in Yuen chau 袁州, and is in high repute, though not equal to the *yen káu* 研膏 and *tsz' sun* 紫筍, from Hú chau 湖州, the infusion of which is of a greenish color. The testimony of Wú Shuh is that the cloudy greenish dregs is the *tsz' sun* 紫筍, that being its natural color, and similar to bamboo shoots. The emperor Tehtsung 德宗 of Táng bestowed upon his princesses tea called *luh hwá* 綠花 and *tsz' ying* 紫英, to drink with their food at meals.

The tea plant is abundant in Chehkiáng 浙江; the *jih chú* 日注 was considered the best, but from the time of the emperor King-yú 景祐, the *Hung chau shwáng tsing* 洪州雙井 and *peh yá* 白芽 kinds were made extraordinarily pure, and surpassed the *jih chú* 日注 in quality, and consequently were considered the best kinds of the tea plants. The district of Yung hú 灉湖 in I'hing 宜興 in Kiángsú, produces the *hán káu* 含膏. In Siuenching hien 宣城縣 in Ngánhwui, is the hill Liáu, resembling a small square cake or table on which things may be laid (i. e. having a level top): the *ming yá* 茗芽 is grown on its summit and eastern side, because the sun gets to it early; and here also is produced the superior description called *yáng po* 陽坡 which was introduced to the imperial notice by the prime minister.

Other sorts are the *sien chun* 先春 "first spring," from the Peh-yuen 北苑 hills in Kien chau; the *peh lú* 露白 "white

* The *kin ho*, or 'forbidden fire day,' is the first day of the term *tsing ming*, April 5th, on which day the Chinese make offerings at the tombs of their ancestors, and were in former times not allowed to use fire in cooking.

dew" from West hill in Hungchau; the *tsz' suu* 紫筍 from Kúchú hills in Kih chau, and from I'hing hien in Chángchau; the *ch'un ch'i* 春池 from Yángsien; the *kiú k'áng* 鳩坑 from the Yángfung range of hills in Muh chau; the *shih hwá lú* 石花露 "coral dew," *tsiuen yá* 鋑芽, and *tsien yá* 錢芽 "money shoots," from Nánkien; the *yun kü* 雲居 from Nánk'áng fú in Kiángsí; the *siáu kiáng yuen* 小江園 "rivulet garden;" the *pih kien liáu* 碧澗蓼, *ming yueh liáu* 明月蓼 and *chú yú* 茱萸, all from Yáh chau; the *shan muh* 獸目 from Tungchuen; the *lú yá* 露芽 "dewy shoots," from the Fáng hills in Fuhchau; the *hwáng yá* 黃芽 "yellow shoots" from Hoh shán in Shauchau; and the *siáu hiu ch'nu* 小峴春 from Luh-ngán chau in Kiángsí: all these are of an excellent quality.

On the Páu-t'áng hills beyond the Ynh-lui 玉壘 barrier, tea shrubs grow on the sides of precipices, whose young sprouts leave out when they are four or six inches long. The *k'ien lin* 騫林 tea from the T'ái-ho hills is extremely bitter, harsh, and unpleasant when first infused, but the third or fourth infusions are pure, clear, and fragrant, so incomparably good that it is esteemed like precious pearls. Three kinds of tea are produced in Fau chau, the best of which is the *pin hwá* 賓化, gathered and cured very early in the spring;—next is the *pih má* 白馬 and the poorest is the *fau ling* 涪陵.

Tea collected in the fourth month, is tender and good for people to drink; if coarse and old, it is of no benefit to any one. The tea plant resembles the *kwá lú* 瓜蘆 with leaves like those of the *chí tsz'* 梔子 or *Gardenia radicans*;—flowers like those of the *pih sih wei* 白薔薇 or rock rose, having a yellow heart, with little perceptible fragrance;—the seeds like those of the *ping lü*, 栟櫚, the peduncle like the clove, and stalks like the walnut.

Another work says, gather the seeds when they are fully ripe, mix them with damp sand and moist earth, and put all in a basket, covering it over with the straw. If this be not done, they will be injured by the cold, and not germinate. About the middle of the second month, take out the seeds, and plant them near the roots of trees, or in a northern shade; dig a hole over three feet in circumference, by a foot deep, and when ready mix therein manure and earth, putting sixty or seventy seeds in every hole; cover them over with earth

about an inch and a half, and you may safely rely on their early growth. Do not clear away the weeds. Transplant them between two and three feet apart,* and in dry weather sprinkle them with water in which rice has been washed. This shrub dislikes the sun, and may be planted under the shade of the mulberry or the bamboo, which will protect it. After the second year, the place should be cleared of weeds, and the plants be well surrounded with a thin mixture of manure, urine, and silkworm rubbish and sand; taking care not to use too much lest the stalks be made weak and tender. Generally speaking, it is desirable that the hills about the plants be high and round, or if flat, deep trenches should be opened, that the water may ooze out; for if allowed to lodge about the roots, the plants will certainly die. After three years gather the leaves.

Another author upon tea says "that drinking it tends to clear away all impurities, drives off drowsiness, and removes or prevents headache, and is universally in high esteem.

There is no fixed rule for gathering and storing it; roll, heat, and dry the leaves by fire, and find out by use whether the proper mode of preparation has been hit upon; it is from failing in this particular that the Fuhkien teas are all of common quality. On this account, it is best to gather the leaves early, generally speaking about the middle and last of May. The most excellent tea is taken from healthy plants, growing luxuriantly and full of foliage: the leaves are quickly one inch and more in length: the very best are the extremely slender like needles; then those resembling sparrow's tongues, or grains of wheat are reckoned second. The gathering being finished, take a pan and some firewood, and fire the leaves until they are brought to perfection. When fresh the taste is firm (decided), but when fired it is not so marked. When fired enough, spread it on door and bamboo screens, and whilst moist, gently *roll* it with the hands; when finished, again spread it over a fire to dry it, taking care not to let it be burnt. String bamboos together for a matting, and whilst warm cover the tea with bamboo leaves. Moisture is detrimental to tea, and it is well to have these leaves to protect it. If collected for storing up, it must be covered with leaves in a basket, and if these leaves be properly arranged it will not gather dampness for a long time. It is necessary to place the baskets in an elevated place, and if near a fire all the better. "Whenever the tea is to be

* The original is not very clear; it is doubtful whether the author means the holes in which the seeds are planted, or the shoots are transplanted, are this distance apart.

infused for use," says Tung-po, "take water from a running stream, and boil it over a lively fire." It is an old custom to use running water boiled over a lively fire; that from springs in the hills is said to be the best, and river water the next, while well water is the worst. A lively fire is a clear and bright charcoal fire.

When making an infusion, do not boil the water too hastily; at first it begins to sparkle like "crab's eyes;" then somewhat like "fish's eyes;" and lastly, it boils up like pearls innumerable, springing and waving about. This is the way to boil the water, which without a lively fire can not possibly be done well.

There are three kinds of tea; one is called *ming ch'á* 茗茶, a second *moh ch'á* 末茶, and a third *láh ch'á* 蠟茶. Many people boil the first, selecting the tender, delicate shoots or leaves, pouring warm water on them from which the smell of fire is gone, and then boiling the infusion for drinkiug; the southern people still adopt this mode. The dust of tea is also exceedingly good; first dry it before the fire till no moisture remains, crush it fine between stone rollers in a careful manner. If there be too much boiling water and too little tea, the appearance is thin and cloudy; if too little water and too much tea, the infusion is too thick, like gruel or congee.

Take up a mace weight of tea in a spoon, and mix it in warm water, increasing the water after a little while; stir it up and wait till it settles, when it is to be poured into a cup that has no blemishes. Tea so prepared is agreeable, pleasant, and sharp; although the southern people grow tea, those who learn to decoct it are few.

The *láh ch'á* is of the best, most noble kind. Select the finest dust of the most delicate leaves that has passed through the sieve, mix it with the essence of several kinds of fragrant grease and oils, blend them together, and make stamped tea cakes of various ingenious shapes. Formerly the cakes were merely glossed over with the fragrant oils, and made into large and small cakes, called *lung twán tái kwái* 龍團帶胯 for presenting to the emperor; it was seldom seen amongst the people, who made another kind, colored, scented, and fragrant to the taste, but inferior to the *láh ch'á*. This being much esteemed, is stored up. When used, soak the cakes in water for a short time in order to take away the grease and oil; now wrap them in paper and pound them small;—hold it a little while before the fire, and then grind and sift it immediately, for if left over night the color becomes dull;—the older the cakes the better. Tea may be mixed with walnuts, seeds of the fir tree, hemp seed, almonds

or chestnuts, according to taste, and although the original principal flavor is lost, still the preparation is eatable. Tea is of a cooling nature and if drank too freely, will produce exhaustion and lassitude; country people before drinking it, add ginger and salt to counteract this cooling property. It is an exceedingly useful plant; cultivate it, and the benefit will be widely spread;—drink it, and the animal spirits are lively and clear. The chief rulers, dukes and nobility, esteem it;—the lower people, the poor and beggarly, will not be destitute of it:—all will be able daily to use it and like it.

Another authority says, "By drinking the genuine tea, people require less sleep," which is really the case; but as the tea is good and efficacious, so likewise is the tea dust to drink, but the leaves should not be boiled.

ART. III. *Historical sketch of Shánghái; extracted from the Kiáking Shánghái hien Chí* 嘉慶上海縣志, or *Statistics of Shánghái.* Translated by ***

SHANGHAI HIEN at the present time is under the jurisdiction of Sungkiáng fú. During the *Sán Tái*, or Three Dynasties, it was within the boundaries of Yáng chau, which, in the *Chun Tsiú* of Confucius is called the state or province of Wú;—immediately afterwards it belonged to the state of Yueh; and during the subsequent times of contention, it became merged in that of Tsú.

In the Tsin dynasty, B. C. 249, it was set off as a *hien* or district, and called Lü; it then belonged to Hwui-kí kiun. During the Hán dynasty, B. C. 202, it was the same.

In the Eastern Hán dynasty, and in the fourth year of the emperor Yungkien (A. D. 130), it was separated from Hwnikí, and attached to Wú kiun, of which it formed a part during the three dynasties of Tsin, Sung and Tsí, down to A. D. 500.

In the Liáng dynasty (A. D. 502), it bore the name of Sin-í hien, and belonged to Sin-í kiun. In the first year of the emperor Tátung (A. D. 535), the district of Kwanshán was cut off from Sin-í hien, and in the third year of the emperor Tai-tsing (A. D. 550), Sin-í was changed from a *kiun* 郡 or principality, into a *chau* 州 or department. Hai-yen was divided in the north-east, and the part cut off was constituted as Tsienking hien.

In the Ch'in dynasty, and the emperor Yungting's second year (A. D. 558), Háining kiun was established, and Tsienking hien attached to it. In the second year of the emperor Chingming, the district of Wú was divided, and a *chau* separated from it, which was attached to Háining.

In the ninth year of the emperor Kái-hwáng of the Sui dynasty (A. D. 590), the name of the district of Wú was changed to Sú chau 蘇州, which it retained till the commencement of the Táng dynasty; but in the first year of the emperor Tien-páu (A. D. 742), it was altered and called as before Wú kiun, or the district of Wú. In the year 752, the *tái shau*, or governor of Wú, named Cháu Küching, memorialized his majesty to cut off Kwanshán by its southern border, Kiá-hing by its eastern border, Hai-yen by its northern border, and so mark out the boundaries of Hwáting hien (the present Sungkiáng fú). To the north-east was Hwáting hái (the former name of Shánghái),* which was placed under the jurisdiction of Wú, that then extended to the eastern boundary of the province of Kiángnán.

In the first year of the emperor Kienyuen (A. D. 758), Sú chau was again re-constituted.

In the fourth year of the emperor Kienning (A. D. 898), the usurper Tsien Liáu sent Kú Tsiuen-wú to take this part of the province; attaching it to the districts of Wú and Yueh, they were henceforth placed under the superintendence of the Tsien people; and the After Liáng dynasty appointed the same Liáu to rule the district of Wú.

During the second year of Tungkwáng, (A. D. 925), of the After Táng dynasty, Súchau was elevated to the rank of a *kiun*, and K'áiyuen fú was established in the present district of Kiáhing, and the two districts of Hwáting and Háiyen were separated from their former districts, and attached to K'áiyuen fú.

In the third year of Chánghing's reign (A. D. 933), K'áiyuen fú was annulled, and the two districts Háiyen and Hwáting were attached to Wú kiun.

In the fifth year of Tienfuh's reign (A. D. 941), Hwáting and Háiyen were separated from Wú kiun and attached to Siú chau.

During the After Hán and Chau dynasties, and in the early part of the Sung dynasty, the arrangement remained as before; but in the eighth year of the emperor Káipáu (A. D. 976), the two districts were attached to the jurisdiction of Kiángnán.

* On referring to an ancient historical work called Yun-fung, it is found that under the description or account of Siú chau, there was formerly a place for the manufacture of salt, which is the present Shánghái hien.

In the third year of Tái-tsung (A. D. 979), the Tsien people restored to the reigning emperor the lands which they had formerly seized, and the two districts were then attached to Liáng Cheh (viz. Cheh-tung and Cheh-sí, or East and West Chehkiáng). In the seventh year of Híning (A. D. 1075), Siú chau was henceforth called Pingkiáng kiun; and as the tides brought in sufficient water, the sea-going boats collected in great numbers, and an officer styled *Ti-kü sz'* (a kind of harbor-master) was established in Hwáting hái over the junks, to have charge over the ships and custom-house. These together were named Shánghái chin, i. e. "the mart upon the sea."*

In the year A. D. 1107, an officer was appointed to oversee the affairs, trade, wealth, &c., of Ts'inglung mart, but as the water afterwards became shallow, and the place inaccessible to trading boats, the office was removed to Shánghái.

In the seventh year of Chingho (A. D. 1118), the name of Siú chau was altered to Kiáho kiun; but in the third year of Siuenho (A. D. 1122) it took its former name. In the 29th year of Sháuhing (A. D. 1160), the office of overseer of boats was abolished.

In the first year of K'ingyuen (A. D. 1195), Siú chau 秀州 was constituted a *fú*, or department, and named Kiáhing fú, containing four districts, of which Hwáting hien was one.

In the 14th year of the emperor Chíyuen of the Yuen dynasty (A. D. 1278), Kiáhing hien was constituted a *lú* or circuit, and Hwáting hien was made a department, with jurisdiction over the three districts of Kiáhing, Háiyen, and Tsungteh.

In the year 1279, the prefecture of Sunkiáng fú was established, and Hwáting fú with its dependencies became, as before, a district; and both of them formed part of Kiáhing lú, in the western border of the province of Kiángnán. At this time trade flourished in Shánghái, producing merchandize and tribute in abundance; but the inhabitants, being bent on independence separated themselves, and would not recognize the authority of the prefect, but would transmit their own taxes and duties direct to Peking.

In the year 1288, in compliance with the petition of an officer named Hán Wan, the five villages of Shángjin, Haucháng, Pihting, Sinkiáng, and Háiyu, were taken from the northeastern part of Hwating hien, and called *chin* 鎮 or marts, and being added to Shánghái, were altogether named Shánghái hien or Sháng hien.†

* The name Shánghái being now first given

† In the History of the T'ang dynasty, it is stated that the public officer Sung I petitioned for this, and not Hán Wan.

In the third year of Táiting (A. D. 1327), the prefecture of Sunkiang* was abolished, Hwáting hien and Shánghái hien being attached to Kiáhing lú, and an officer appointed to preside in the city having superintendence over the waters and the lands: but in the year 1328, this latter office was laid aside, and the prefect of Sunkiáng again reäppointed.

In the Ming dynasty was formed the Southern Ch'ihlí. In the 21st year of Kiátsing (A. D. 1543), the governor Shú Ting, after due deliberation and investigation, correctly defined the divisions of the district, and cut off from the northwest of Shánghái hien the three villages of Páting, Sinkiáng, and Háiyii, together with the two villages Tseh-hien and Siú-chuh from Hwáting hien, taking half of each of the five villages to constitute Tsingpú.

In the year 1554, an officer with the title of *kih sz' chung*, named Singchú, did away with the previous arrangement respecting Tsingpú, and restored the abovenamed villages to Shánghái and Hwáting hien. Thi year the wall around the city of Tsingpú was built. During the first year of the reign of Wánlih (A. D. 1573), the same dignitary, named Chái Yüyen, reëstablished Tsingpú as before, with the several villages attached to it; and in 1579, the district magistrate of Tsingpú, Túlung, petitioned his superiors to separate the remaining portions of the village Tseh-hien from Hwáting hien, and the remaining portion of Sinkëang from Shánghái hien, and thus increase Tsingpú.

At the commencement of the present dynasty, Sunkiáng fú was, as during the Ming dynasty, under the superintendence of the chief púching sz, or superintendent of finances.† In the sixth year of Kanghí's reign (A. D. 1697), Sunkiáng fú was under the treasurer of Kiángsú.

During the second year of Yungching, the governor-general of Liáng Kiáng and other officers, seeing the difficulty of managing the affairs of Súchan, Súnkiáng, and several other large *hien*, petitioned the emperor to divide them, and place the two provinces under separate governments. In 1726, the village of Chángjin was set off on the eastern side of the river Hwángpú, and constituted as Nánhwui hien.

* In the records of the Yuen dynasty, Sunkiáng fú is not named as attached to Kiáhing lú, but as governed directly by the Liáng Cheh, and at this time Shánghái hien was formed through the favors of Hán Wan. On investigating the records of Hán Wan, it appears that in the reign of Taiting, Sunkiáng *fú* was abolished, but was restored in Tienlí's reign, which accounts for its not being noticed in the records of the Yuen dynasty.

† This office was sufficient to exhaust him in consequence of the numerous affairs to be attended to.

In the tenth year of Kiáking (A. D. 1805), the governor-general named Chin Tá-wán, memorialized the emperor regarding the village Káuchâng in Shánghái hien having 22 *páu* or tythings, of which 15 *tú* or wards bordered on the river; these latter, along with ten wards from Nánhwui hien were set off as Ch'uensha under a *fú ming ting*. In the 14th year of Kiáking (A. D. 1809), when it became necessary to define the boundaries of the different districts for governmental purposes, then the borders of Shánghái were determined, so that it includes nine tenths of the village Káuchâng, the remaining one tenth being under Nánhwui hien, which includes in its limits seven tenths of the village Changjin, Shánghái having the remainder, in which are twelve tythings and 214 wards.

On examining the work called Yuen Tsiueh, published by Yuen Káng, we find that eastward from Lú was a place called *Shih-lí káng*, i. e. 'ten lí spot,' which was formerly named *Chángjin káng*. Going from Háisháng, and distant from the border of the district ten *lí*, is the present Chángjin hiáng, whose name is thus handed down.

Listening to "*hái sháng lái*" (i. e. to people saying they came from Háe-sháng,) immediately then the place began to be called *Shánghái*, which was the beginning of the name.

After diligent search regarding the phrase "*ten lí*" from the hien, it is somewhat doubtful in its meaning, and can not be clearly traced out. Wú Líchin, in noticing and explaining this, makes it to be one hundred lí, and regards the present account as erroneous.

Kiá Tán, in his History of the Waters, Rivers, &c., says, "that south of Sunkiáng there were eighteen large rivers, amongst which was one called *Shánghái*, 'the higher sea;' and one called *Hiá Hái*, 'the lower sea;' and to the left of the district town (Shánghái city?) is a large stream, called *Hwáng pú* also going by the name of *Shánghái pú*, and that thus came the name. It is likewise generally named *Sháng-yáng*." Then again in ancient history it is described as being high or elevated, upon the ocean *(hái chí sháng yáng)*, &c.; consequently it is now called *Sháng-yáng*. Or, further, it is said that in the early part of the Sung dynasty, numerous foreign *(fán)* trading vessels came periodically as far up as Tsinglung mart to trade, but afterwards the river gradually narrowed and filled up, and prevented them; but as they were able to reach the town where the district magistrate resided (Shánghái city?), they came there, and were the cause of its being called *Shánghái*, i. e. *Upon the Sea*.

ART. IV. *Bibliographical Notices of Works relating to Siam in the English and French languages.*

THE following notices are intended to indicate what has been written regarding Siam, and by whom; and how far their writings are now reliable as sources of information to a person anxious to learn its present condition and relations.

§1. WORKS RELATING TO SIAM IN ENGLISH.

I. *History of Japan, by Engelbertus Kæmpfer. 2 Vols. folio. London*, 1727. On his voyage to Japan in 1690, Kæmpfer visited Siam, to which he devotes about 50 pages of his work, giving with his observations some cuts representing various productions, buildings, &c.; but the numerous changes which have since taken place forbid us to regard his account as a fair representation of the country now; nor could unaided observation made in a visit of six weeks enable any one at that period to write much of permanent value respecting it.

II. *M. De La Loubère's Historical Relation of the Kingdom of Siam. Folio. London*, 1793. This work was translated into English, and published more than 150 years ago in two thin folios. La Loubère resided in Siam several months, and possessed those powers of observation and selection which eminently qualified him to prepare, a work of enduring merit. Since that day, there have indeed been great changes in the geography, site of the capital, officers of government, &c., of the kingdom; but the climate, productions, language and religion, have remained unaltered: and the descriptions of the latter, given in his work, are more satisfactory than anything of a more recent date. His knowledge, especially that which treats upon the language and religion of the Siamese, was doubtless obtained from the French missionaries, some of whom had been in Siam about 20 years, and who must have become familiar with these subjects. The notices of the language are not so extended as to answer the purpose of a grammar, nor does he give a minute and philosophical view of their religion; but the alphabet and its combinations, and some of the grammatical constructions introduced, furnish the learned inquirer with valuable suggestions;—while a translation of two important religious works, though neither of them scrupulously accurate, gives a good outline of the general belief of the Siamese. One of these works is the canon of laws obligatory on the priesthood, consisting of 227 heads; the other is the *Life of Tʻcwatat*, an arch-heretic fa-

mous in Budhistic history. The former work is greatly abridged in the translation, but the substance is preserved, though not always with sufficient perspicuity. The descriptions of the fruits and animals are generally accurate as far as they go.

III. *Turpin's History of the Revolutions in Siam*, is translated from a compilation of the letters and journals of the French missionaries in Siam for a century previous to 1770. These men had abundant opportunity to become intimately acquainted with facts, but they were under strong temptations to discolor them, conceal some, and disguise others. They had a twofold character to sustain, and a twofold object to accomplish:—one as ambassadors from the French court, and the other as emissaries from Rome. In the political affairs of the country they not unfrequently occupied a conspicuous place, and never knowingly passed by an opportunity of making their political influence a means of religious intrigue. The "histoire civile," as given in this work, must therefore be received with some hesitation; but the "histoire naturelle" may be depended upon. Turpin's work appears in *Pinkerton's Voyages and Travels*, forming part of the ninth volume.

IV. *Navigantium atque Itinerantium Bibliotheca, etc*, or *A Complete Collection of Voyages and Travels. By John Harris* D. D., F. R. S. 2 vols. folio, 1744.

This work (vol. I., page 781 *et seq*,) contains some extraordinary statements regarding Siam. In giving the boundaries, the writer says, "*Siam* confines to the north upon *Pegu* and *Ava*, to the west upon *Bengal*, to the east upon *Patana*." It never *confined* upon Bengal by several hundred miles;—Pegu and Ava are on the *west*, and Patani was one of its *southern* tributaries. Inaccuracies, to call them by no harsher name, of a similar character, mark almost every paragraph, and render the work of little real value. It is, however, instructive as showing what was known, or rather the ignorance of diligent inquirers a century ago.

V. *Journal of an Embassy from the Governor-general of India to the Courts of Siam and Cochinchina. By John Crawfurd, F.R.S. F.L.S., F.G.S.* &c. Late Envoy. 4to. and 8vo. 2 Vols. pp. 475, 460. London, 1830.

This work is accompanied by a map of Siam, one of the best yet published, though the boundaries are not accurately defined, names of places often incorrectly written, and the towns themselves sometimes misplaced. It may be remarked here, that there have never been scientific surveys of the country to determine the latitude and longi-

the voyage and places visited on the way to Siam. As Mr. Crawfurd does not profess to have acquired any knowledge of the language, his means of access to the minds of the natives were necessarily imperfect. His descriptions are, however, generally faithful and perspicuous, but the reasons assigned for many practices always leave a doubt whether he fully understood them himself. The account of Budhism and its rites, as prevailing in both the countries he visited, is imperfect; and the same is true of the remarks upon the literature or science of the Siamese; all explanations of religious or scientific terms are specially suspicious. The style is sometimes infelicitous and negligent,—but this is a minor matter, not affecting the general credibility of the work.

The account of the population, revenues, and trade of Siam, and especially of the trade in the provinces, evinces great diligence on the part of the Envoy, and though not in all respects correct, is generally as complete as the means at his command would allow him to make it. A table given in Vol. II. page 224, reckons the population at 2,790,500. Whatever might have been the case 25 years ago, it is certain that the Peguans, Cambojans, and Chinese mentioned in that table now vastly exceed the estimate given of them. The last can not be less than a million, or 560,000 more than his estimate, and the two former have at least doubled. The actual population of Siam can not at present be accurately ascertained, for no census is regularly taken except of those who are liable to conscription for the public service. Various schedules of the revenue have also been published, but they have been in many cases hypothetical. One very productive source of revenue, lottery licenses, has been opened in Siam since Mr. Crawfurd's visit, which, with the sale of intoxicating liquors, form the two largest sources of revenue; and probably one half of this income when collected is paid out by the king to build temples and patronize the priests of Budhism.

The trade to Siam has varied much from one period to another. Within the last fifteen years, the quantity of sugar brought to market has more than doubled, and there is no reason, except the vexatious interference of government, why this branch of agricultural commerce should not be increased indefinitely. The cultivation of coffee and spices has also been commenced on a somewhat extensive scale—but the government has no good financiers.

V. *The Mission to Siam and Hué, the capital of Cochinchina, in 1821-22. From the journal of the late George Finlayson.* 8vo. pp. 427. London, 1827.

The author of this work accompanied Mr. Crawfurd as surgeon and naturalist, but his feeble health precluded those investigations into the botany, mineralogy, and zoölogy of Siam which are so much to be desired. He examined as far as his health and opportunities permitted, and his papers were published after his death with a brief account of the embassy, under the supervision of Sir Stamford Raffles. This work is one of considerable merit.

About the same time with Crawfurd's embassy appeared various articles in the Singapore Chronicle, and other papers, which were subsequently collected, incorporated with others, and published in a quarto volume of 400 pages, with maps and tables, under the title of

VI. *Notices of the Indian Archipelago, and adjacent countries. By J. H. Moor.* Singapore, 1837. The maps in this work are well executed and generally correct. The articles are communications from mercantile or seafaring men, and relate principally to such objects as concern their particular interests. Neither civil or natural history, literature or religion, formed topics of their investigation or their writings. The part relating to Siam extends from page 191 to 226, and contains some facts pertaining to trade, navigation, and even manners and customs, which are not unworthy of perusal.

VII. *Journal kept during a voyage from Singapore to Siam and while residing nine months in that country. By J. T.* 8vo. pp. 67.

A Missionary Journal kept at Singapore and Siam from May, 1830, to Jan. 1832. *By J. Tomlin.* 8vo. pp. 90. 1832.

The first of these is a journal of a residence of several months at Bangkok in 1828–9. It displays pious feeling in view of the degradation of the people, and careful observation of the manner in which that degradation manifests itself;—and is interesting as the first journal of a Protestant missionary in that neglected land; but a six months' residence was too brief to investigate the language, literature, history, established institutions, or religion of the country, nor indeed does Mr. Tomlin pretend to give information upon these matters, except incidentally. Much of the account of the Siamese, and most of the incidents, contained in both of the pamphlets, have been embodied in a duodecimo volume of 384 pages, lately published in London by Mr. Tomlin under the title of *Missionary Journals and Letters.* Neither of these works are of such a character as to be of permanent value, in regard to the Siamese, while yet they furnish many data for a history of missions in that country.

VIII. *Journal of a Residence in Siam, &c. By Rev. C. Gutzlaff.* This was published in Vol. I. of the Repository, and issued in a pam-

phlet in 1832. Though called a "Journal," it has nothing of a journal form, so far as relates to Siam. The author's residence at Bangkok commenced in 1828, yet the first date in the Journal is May, 1831; and the first sentence, "During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish." What these "prejudices" were, to what they related, or by what necromancy or magic they were made to "vanish," is left for fancy to decide. The work still interests a certain class of readers from the fact that the sentences have little connection with each other, and not unfrequently there is such an antithesis or antipathy between their several parts, that if you believe one, you must doubt the other, or stop to inquire what the author *can* mean. For instance, speaking of Budhists and Budhism, he says, "the highest degree of happiness consists in annihilation, and their sole hope is founded upon endless transmigration." Now if the transmigration be *endless*, where will the annihilation commence?—Again; "Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition: a system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe." A reader would suppose from the first sentence that Budhism found *some* champions in Siam; yet the latter says they are *only* to be found among the scholars of Europe. Notwithstanding these features, it states numerous important facts, but can not be recommended as entirely satisfactory or reliable.

IX. *Residence in China, and the Neighboring Countries.* By Rev. *D. Abeel.* 12mo. pp. 378. New York, 1836. In 1829, Mr. Abeel received an appointment from the Seamen's Friend Society in America as their chaplain in the port of Canton, and was subsequently transferred to the patronage of the American Board of Commissioners for Foreign Missions, as missionary to the Chinese. He made a voyage to Batavia in 1830–31; and in the summer of 1831, came to Singapore; where, finding the Rev. J. Tomlin about to revisit Siam, he proceeded thither with him, and remained in Bangkok several months. Mr. Tomlin being recalled to Malacca, Mr. Abeel returned to Singapore, but in 1832 again visited Siam, which he left finally in October of that year. His feeble health and attention to the Chinese people and language forbade his making much progress in Siamese; and his isolated condition precluded his acquiring much knowledge of the country or its institutions. His accounts of scenes and events may be relied on; but further than this, his statements and opinions must be received in connection with the circumstances under which they were penned.

X. *Embassy to Muscat, Siam, &c. By Edmund Roberts, Esq.* Mr. Roberts was sent out in the U. S. S. Peacock to negociate and establish commercial relations with several Asiatic governments, and succeeded in his purpose in Muscat and Siam. He arrived at Bangkok in March, 1833, where a treaty of amity and commerce was negotiated, and returned with its ratification in 1836, in which year he died at Macao. His description of personal events, and the occurrences that took place in the progress of the negociations is given with fidelity, but his opportunities for acquiring and recording that which would increase the amount of general knowledge of Siam and its institutions must have been few and inconsiderable. His publication, moreover, was posthumous, and the attentive reader will be led to fear that it lacked proper superintendence as it passed through the press.

XI. *A Voyage round the World, including an Embassy to Muscat and Siam, in* 1835, '36, *and* '37. *By W. S. W. Ruschenberger.* 8vo. pp. 559. 1838. Dr. Ruschenberger was surgeon of the Peacock on her second voyage to Siam, in 1836. He was very assiduous in his inquiries, but his opportunities for personal investigation in the countries he visited were fewer, and of shorter duration than those of Mr. Roberts; consequently, though his book is quite readable, it is far from being a reliable work for one who seeks a thorough knowledge of a distant country.

XII. *The Eastern Seas, or Voyages and Adventures in the Indian Archipelago in* 1832–34. *By George Windsor Earl,* M. R. A. S. 8vo. pp. 461. *London.* 1837. Mr. Earl was an English adventurer who went to New Holland about the year 1830. Not succeeding in his expectations, he sought employment as mate, and sometimes as commander, of small vessels trading among the islands of the Eastern Archipelago. In 1833, he was mate of the Reliance, which made a voyage to Siam, touching on her way at Tringanu, Kalantan, Songora or Songkhlá. His actual residence in Bangkok did not exceed five days. Two chapters, containing fifty pages, record his observations during this voyage; but whether his dates were put down by guess after the events, or whether he mistook in examining his almanac, we can not say; records and letters written at the time compel us to say that almost all his dates are strangely inaccurate, and his representations of things in Siam greatly exaggerated. His opportunities for information upon other places may have been better, and his observations more trustworthy; but while he states some true things about Siam, we must say that his remarks are so mixed with prejudices and misapprehensions, that his work can not be recommended as having any claims to a guide book.

XIII. *Travels in South-eastern Asia, &c. By Howard Malcom.* 2 vols. 12mo., pp. 272, 321. Boston, 1838. This popular work has passed through numerous editions in America, and been republished in England and Scotland. It embraces, in its sketches, numerous countries and regions, and touches upon an immense variety of important topics, a circumstance which rather awakens the reader's doubts whether the powers of any one man were equal to such a multiplicity of subjects, or whether those subjects could be treated satisfactorily.

Mr. Malcom arrived in Burmah in 1835, where his investigations commenced, and were prosecuted in Bengal, Madras, Singapore, Siam, and Canton, from which port he returned to America in November, 1837, having sojourned and traveled in Asia, about two years. His voyages from place to place doubtless occupied much of his time, and the nature of his mission necessarily drew his attention to matters which had no direct connection with the book he made. When, therefore, we consider the short time he had at his disposal, and the immense range of his subjects, we can not but admire the assiduity shown in collecting and arranging so many facts; while we should not be surprised if inaccuracies even of an important character should be found in a work written under such disadvantages. The difficulty of getting information on many points, even on the spot, is justly set forth in his preface. Where there were European rulers, and where public documents were furnished by government agents, statistics might be gathered of a reliable character; but in most other places, the authorities are, in a great measure, guesses. The natives of Burmah and Siam are not accustomed to careful detail, minute analysis, or correct generalization. Inquiries will be answered according to personal, national, or religious, bias. Thus in Siam, a Siamese underrates the number of Chinese, and the latter overrates the natives: the Catholic rates the adherents of his faith too high, and the Musselman of his; and among opposing tribes, sects, or classes, we seldom find candor or impartial estimates.

Bearing these principles in mind, it will not astonish us to find that while Malcom's work abounds in important facts, it also contains statements which the author's opportunities would only justify him in setting down as reports or speculations. Descriptions of scenes and occurrences are well told, but his statistics are seldom reliable in regard to Siam, though it is more the fault of others than himself; and his speculations on Budhism are not founded on a thorough examination, and will therefore only mislead those who should adopt them.

XIV. *Conversations on the Siamese Mission.* A little volume, with this title, was published by the Massachusetts Sunday School Union several years ago. It is founded on letters of missionaries, written soon after their arrival in Siam, or before they had acquired much knowledge of the language and people; and though done in good faith, is not to be regarded as specially reliable now.

Reference may also be made to the Missionary Herald, American Baptist Missionary Magazine, and Foreign Missionary Chronicle, published in America. The indexes of these periodicals from 1830 up to the present time, will direct the intelligent inquirer to a mass of more definite information upon Siam than can be found elsewhere in the English language.

§ 2. WORKS IN THE DUTCH AND GERMAN LANGUAGES.

Pinkerton, in his great work of Voyages and Travels, mentions the following in Dutch.

Relation of several Voyages of the East India Company of the United Provinces to Siam and other places; with plates. (In Dutch.) Leyden and Amsterdam, 1692, 1703, 1735, and 1761. 4 vols. quarto.

Jerem. Van Vliet, Beschryving van de Konikryk Siam, &c.—Description of the Kingdom of Siam; containing the history of the origin, political, ecclesiastical and civil government and commerce of that kingdom. 4to. Leyden, 1692.

In German, he mentions only, *Bemerkungen über Siam.* Remarks on Siam; in the Knowledge of Literature, No. XII. 1786.

§ 3. WORKS IN THE FRENCH LANGUAGE.

I. *Description du Royaume de Siam, par M. de La Loubère, Envoyé extraordinaire du Roi auprès du Roi du Siam en* 1687 *et* 1688, *où l'on voit quelles sont les opinions, les mœurs, et la religion des Siamois; avec plusieurs de physique touchant les plantes et les animaux du pays.* It was published at Amsterdam in 1691 and 1714, 2 vols. 12mo. with plates, after the Paris editions.

II. *Histoire civile et naturelle du Royaume de Siam, et des Revolutions qui ont bouleverse cet Empire jusqu'au* 1770, *publiée par M Turpin sur les manuscrits, qui lui ont eté communiqués par l' Evêque de Tavolca, vicaire apostolique de Siam, et d'autres missionaires de ce royaume.* Paris, 1771, 2 vols. 12mo. After what has already been said of the English versions of these works, it is unnecessary to add anything here.

In 1748, Messrs. Didot of Paris published a work in eighteen volumes quarto, superintended by Dr. Prevost, the title of which is

Histoire Général des Voyages, ou Nouvelle Collection de toutes les Relations de Voyages, par mer et par terre, &c. The object which Dr. Prevost seems to have proposed to himself in this collection was to combine the accounts of different travelers in the same regions so as to give a synopsis of the information which had at that time been ascertained in regard to their geographical, political, and other relations. He gives extracts therefore, rather than complete works, generally adding the titles and some remarks showing his estimate of them. Besides the work of La Loubère, he mentions

III. *Relation du Royaume de Siam* (en 1634), *per Joost Schatten, traduite du Hollandais par M. Thevenot.*

IV. *Relation Historique du Royaume de Siam, par De Lisle.* Paris 1684.

V. *Relation de l'ambassade du Chevalier de Chaumont a la Cour de Siam.* Avec Figures. 12mo. pp. 200. Paris, 1687. Chevalier C. made a treaty of five articles with the Siamese regulating the teaching of Catholic priests, and the treatment of their converts; but not a word of commerce. This treaty may be seen in Dr. Prevost's Collection, Vol. IX. pp. 174, 175.

VI. *Journal du Voyage de l'Abbé de Choisy à Siam.* Paris. 1687, in quarto; also, 1781, in 12mo. Dr. P. characterizes this work as badinage; "tantôt ingénieux, élégant; tantôt fade et frivole." He therefore publishes only brief extracts from it.

VII. *Premier Voyage de Siam des PP. Jesuites envoyés par le Roi aux Indes et à la Chine, avec leurs observations astronomiques, et leurs remarques de physique, de géographie, d'hydrographie, et d'histoire.* (Redigé par le P. Tachard.) *Seconde Voyage du P. Tachard et des Jesuites, envoyés par le Roi au Royaume de Siam; contenant diverses remarques d'histoire, de physique, de géographie, et d'astronomie. Avec figures.* Paris, 1686 and 1689. 2 vols., 12mo. Notwithstanding the pretensions of the title, this work is not of equal value with that of La Loubère.

VIII. *Histoire de la Revolution de la Siam, arrivée en l'année* 1688, *et de la état present des Indes, par Marcel Leblanc de la Compagnie de Jesus.* Lyons, 1692, 2 vols. 16mo.

IX. *Voyage du Pére de Fontenay de Siam à la Chine.* See Dr. Prevost's Collection. It is obvious that whatever the value of these works may be, they relate to the past history of Siam, and not to its present condition.

The Siamese have kept some record of events in their own country, in the form of brief annals which have been examined, and an

analysis of part of them was published in the Chinese Repository in the years 1837 and 1838. Those annals are both frivolous and extravagant, especially in the earlier dates; sometimes the only circumstances mentioned for successive years are an earthquake or a famine, that a temple was built, or a chicken hatched with two heads, or something of like importance. In the later periods, the annals have more probability, but still mingled with incredible exaggerations and perversions, so that none of it can be received implicitly, unless confirmed from other sources.

The above list of works upon Siam refers to those which have fallen under the writer's notice. Many valuable and important articles on that country have appeared in the Journals and Transactions of the Asiatic Societies of England, France and Calcutta, and in Buckingham's Oriental Herald; the literature of Germany has also something of value, while the Lettres Curieux et Edifiantes, and the Annales de la Société pour la propagation du Foi, and the Archives of Rome, contain much that is worthy of perusal. This list, however, is sufficient to show that, little as is now known of Siam, it has not been wholly overlooked by inquiring and intelligent men; and furthermore, no one who will take the trouble to read these, will deny that a thorough and reliable work, which shall enter extensively into the history and productions of the country, the character of the people, their institutions, government, revenues, commerce, language, and religion, is a performance greatly to be desired.*

* Many articles and notices of Siam have appeared in the successive volumes of the Repository, to which the inquiring reader can refer. See Vol. I., pp. 16, 45, and 81 for Mr. Gutzlaff's Journal referred to above; also pp. 336, 412, and 466 for three letters from Mr. Abeel. A review of Mr. Tomlin's Journal and Voyage is inserted on pages 224-234, with some extracts; and an article on Budhism in Siam on page 274. In Vol. II, pp. 478 and 527, are notices respecting the invasion of Cochinchina by the Siamese. Vol. III, page 505, contains a translation of a Siamese Romance by the late Mrs. Gutzlaff. Vol. IV, pages 103 and 190, give a notice of the *hotel* of the Siamese ambassadors in Canton. In Vol. V. pp. 55, 105, 160 and 537, four papers from the writer of the present article on Siamese history, are given; and a notice of missionary operations and Doct. Bradley's dispensary on pages 237 and 444. The translations from Siamese history are continued in Vol. VI, pages 179, 268, 321, 396. The treaty made by Mr. Roberts is given on page 387; and notices of shipbuilding and other matters on pages 256, 208 and 391. In Vol. VII, pp. 50 and 543, the conclusion of the historical notices are given; and in Vol. VIII, pp. 107 and 259, two incidents in their history relating to their intercourse with Manila, an edict against the use of opium, and the proceedings consequent thereon, are inserted on pages 125 and 384 of the same volume. A review of Mr. Jones' Grammatical Notices of the Siamese Langnage is found in Vol. XI, page 281; and a long article of a general character on the religion and customs of the people in Vol. XIII, page 168, &c. Vol. XIV, page 337, contains meteorological notices; and on page 155, is an item respecting embassies to China. A few remarks on medical and missionary labors at Bangkok are inserted in Vol. XV, page 80.

ART. V. *The Tenth Annual Report of the Morrison Education Society for the year ending Sept.* 30, 1848.

THIS Report has been published by the Trustees since the meeting in November last, and contains the minutes of the general meeting as given in the last volume, page 596, the report of the Trustees, with various supplementary reports and appendices. The first report commences with a view of what the trustees wish to do, and concludes with a representation of the inadequacy of their means of doing anything, not even to sustain what they have commenced, or fulfill what they have engaged to perform. In the first place, they mention that the Library has been removed to a more central position, and thereby become more available; and that they had contemplated a Preparatory School for young Chinese and others in the town itself, from which pupils might be drawn to enter the parent school, which would in its turn furnish teachers to carry it on. After mentioning the result of their investigations into the fitness of the books used in the school, and the little control which can be exercised over the scholars after they have left the Institution, the Report goes on to speak of Mr. Brown's mission :—

"We have received letters from Mr. Brown, who still continues in America having considered it unadvisable to visit Great Britain in the present unsettled state of affairs in Europe, political and commercial. He has collected about $750, and 'secured pledges, or something equivalent for annual appropriations for 8 years, which will probably amount to $6,000.' He speaks with no certainty of his early return to China, so that we fear the main object of his visit, the restoration of Mrs. Brown's health, has not yet been accomplished. He continues to mention in gratifying terms the behavior and progress of the three Chinese youths he took home with him, and his own unabated interest in the Society, and conviction of the efficacy of the means it employs for the benefit of the Chinese. On the last named subject he says :—'I think I see more and more clearly, that such a work as the Society proposes to do must be done, if we are not willing to leave the Chinese nation where it has so long been, in unchanging ignorance and superstition : nay, worse; for increasing intercourse with other nations, judging from past experience, will tend to weaken the old conservative influences to which it has been indebted for its existence and prosperity, and furnish nothing better in their stead, unless that intercourse bring with it increasing intelligence and virtue.' And again,—'We shall have to rely upon such a *native* agency mainly as we can train for the work in carrying on our educational scheme. My faith in the practicability of that scheme is rather strengthened than weakened. I have not conversed with an individual in this country yet who did not approve of it : most persons

go further, and avow their belief that by such efforts as our Society is making, is China to be enlightened and Christianized, if at all.'"

The most important subject then comes up, and we quote what the Trustees say respecting the finances of the Society, and their explanation of the decrease of the subscriptions and donations.

"In the month of April last, in consequence of the low state of our funds, we proposed to draw up a statement of the Society's claims, and submit it to the public, with a view of awakening a livelier interest in the cause of education here, but first to submit it to H. E. the Governor, and urge on him the propriety of granting us government aid; for we found, from the records of the Society, that such aid, in the shape of an annual grant of $1200, had been actually sanctioned by Sir Henry Pottinger, and after him by the Home Government, which sanction, before any money was paid, had been withdrawn qy his successor, through, as far as we have been able to discover, some unaccountable misapprehension; though the Society had striven, before any such grant was made, to serve the government by breaking through rules to its own great disadvantage. For the purpose of recovering this grant, a deputation of Trustees waited on H. E. Mr. Bonham with the statement above alluded to, which we have attached as an Appendix to this Report. After some correspondence, and much discussion among the Trustees, the terms proposed by His Excellency, as those on which alone he would consent to recommend to H. M. government that Sir Henry Pottinger's grant should be still made, available, were accepted. We are happy to find that our president, Dr. Bridgman, fully concurs in the propriety of our decision. These terms will be best explained by an extract from our letter accepting them, as follows:—'We accept the condition proposed as that on which H. E. is willing to submit, for the favorable consideration of H. M. government, that the grant heretofore made by Sir Henry Pottinger ($1200 per year) be renewed, namely, that 'The present institution be made available for the reception of European youths in the same manner in every respect as it is now open to Chinese youths;' and we also adopt the suggestion that H. E. shall have the power of nominating six boys, and filling up from time to time any vacancies that may occur in the number of the nominees. In so replying, we are under the impression that His Excellency will not expect us to expend for the education and support of such nominees, if wholly or partly Europeans, a greater sum of money than would be expended for the education and support of a like number of Chinese boys.' The answer from England to the dispatch recommending the grant is not expected to arrive before December or January next; and whether it will be then favorable or the reverse, we have no good ground for conjecture.

"We have, in conclusion, the unwelcome task of communicating to the Society, plainly and unreservedly, the almost hopeless condition of our funds. After every endeavor in this place to replenish them, we find an unfavorable balance; and if one of our number had not kindly consented to act as Treasurer and honor overdrawn drafts, we must have called a general meeting before this time to make a way out of the difficulty; if not otherwise, then by shutting up the school. It is with extreme regret that we find the Society in this condition, as we are more than ever convinced of its utility, now fairly begun.

Had these results been foreseen, the prudent course to pursue would undoubtedly have been to reduce, or at least not increase, the current expenditure. Different conclusions, however, appear to have been drawn. In March 1846, Mr. Macy, a second teacher, arrived from America, the application to England for a teacher having been unsuccessful. It was then proposed to increase the number of pupils to sixty, and most sanguine expectations were entertained that the impetus thus given would draw increased support. But these reasonable hopes were dispelled almost as soon as raised by the illness of Mrs. Brown, the wife of the principal, and the failing health of Mr. Brown himself, rendering a voyage home indispensable to their recovery. Mr. Macy then took charge of the school, and his salary was of necessity increased. A considerable addition to the expenses has thus, by these unlooked-for events, been incurred; two teachers instead of one have been paid; the Society has become liable for other contingent expenses for traveling and so forth; while the number of scholars under tuition has not been augmented. It is true that Mr. Brown's visit may ultimately become a source of profit instead of loss to the Society; but this is uncertain, and meanwhile the expenses must be paid. The only permanent income at the disposal of the Society is that of $950 a year arising from the Morrison Fund. The remainder of its income is raised by voluntary subscriptions. If we take these at, say $1,400 (rather more than the amount collected last year), we have a total of $2,350 a year; the expenses being, say $4,775 a year: shows a deficit of $2,425. Were the establishment reduced to its former state with one teacher only, the expenses would be $3,375, leaving still a deficit of $1,025 a year. But if we obtain the expected government grant, this deficiency will be met.

"The causes which have produced the present lamentable result are sufficiently obvious. In the early days of the Society, it was the only educational establishment of the kind in China, and received the undivided support of the community, then well able to contribute. A reference to the subscription lists of that time will show donations of 100, 500, and in one instance of 3000 dollars, by one person at one time, contrasting strongly with the smaller sums figuring in later lists. Now, each division of the Christian Church in China has its own educational exertions to strengthen, and the Morrison Education Society, acting on the broad principle of Christian philanthropy alone, is either overlooked altogether, or passed by as possessing an inferior claim to support: add to this the splitting of the foreign community in China, formerly resident at Canton or Macao only, into distinct social bodies resident at the Five Ports, whose members are naturally averse to pay their subscriptions to a Society the operations of which, unlike those of other societies nearer to them, are not under their personal supervision; add to this the recent commercial depression in China,—and we have facts sufficient to account for a greater falling off in our subscribers than our reports show. The amount of subscriptions collected during the year 1845–6, was $3092; during 1846–7, $2390; during 1847–8, they have fallen to $1,366. This last, we hope, will prove the lowest point.

It is for you, Gentlemen, to propose a remedy for the disease; our part is merely to lay the facts before you; but we may in so doing mention a suggestion made to us while discussing this subject, which we think well worthy of your consideration. It is, that this Society be placed on the footing of the Medical

Missionary Society, as an auxiliary only to missionary endeavors. That Society pays no agents, but assists, with medicines and other requisites, medical missionaries sent out by societies at home, affording them besides at Hongkong the use of a hospital and residence. The same course might be pursued in the Morrison Education Society, and be in strict accordance with its principles. It is, in fact, the manner in which its operations were commenced,—it had no school of its own, but granted assistance to such schools at Macao, Singapore, and elsewhere, as to the Trustees appeared deserving of it. If the teacher of the school were supplied by some missionary society, our funds would be more than sufficient to meet incidental expenses. The control of the trustees over the conduct of the schools would be diminished, but would still be sufficient to direct the appropriation of their grants.

"Leaving these and other plans to your deliberation, we close our report and our tenure of office, hoping that our proceedings may receive your approval, and that some effectual means may be devised to save from dissolution a school which was the pioneer to subsequent advances; and having been conducted in the first instance with much judgment and caution, has, by the favorable character it acquired among the Chinese, contributed greatly to the success of other endeavors to bring the nation under Christian influence."

From the Treasurer's report, it appears that the receipts from all sources amounted to $3810.85, while the expenditures were $4,300.-44, leaving a deficit of $489.59 on the 30th of September, and that this is likely to be increased to nearly or quite $3000 by Oct. 1. 1849, unless the subscriptions are greatly multiplied, or the grant promised by the local government is received. The difficulties stated by the Trustees in the way of enlarging its receipts are serious ones we grant, but we have not lost our confidence in the willingness, as we certainly have not in the ability, of the friends of the Society in China to support its operations. It is to the effects of the same education in Christianity and in science, which the trustees and teachers wish to give to every scholar brought under their influence, that we owe all our own superiority in morals, energy, and enlightenment over the millions of China; and we can not think that we, who have received so much benefit from education, will refuse to impart the same boon to our fellow creatures. The Trustees speak of the recent commercial depression as a reason for the reduced receipts; but it is a bad cause that can not live because its friends meet with adverses, for they surely would not instantly forsake what was worth maintaining; and if their riches were making themseves wings and flying away, they would do as Leighton advises, and clip them a little by giving part to good objects before they had quite flown. That the object is a good one, needs no argumentation; that it is prosecuting with reasonable success, Mr. Macy's report shows most satisfactorily.

Report of Mr. Macy to the Trustees of the Morrison Education Society.

Gentlemen,—As the Examining Committee have during the year discharged their duties at the monthly examinations, and will at this time present their report upon the progress of the boys as by them noted from time to time, it will be unnecessary for me to speak of the advance which the pupils have made during the past year; a relief which I gladly welcome, inasmuch as I might be supposed an interested judge, and the experience of spectators at any one time might not agree with my statements. I will therefore proceed to notice only the external condition of the school, to speak only of the ground gone over, leaving to others to say how this has been done.

The school has during the year undergone no very great change; the numbers scarcely altered; no new members have been admitted, no boy has deceased, and none have been dismissed since the last annual meeting. Two boys are now absent, whose cases are noticed in the particular report of the third class. The school has been visited with an unusual amount of sickness this year, but no case has proved at all severe or alarming; yet though the character of the disease has been mild, the number of the cases has been the occasion of a continued interruption to the studies of one class or another: this I have mentioned in the account of each class. The prevailing disease, intermittent fever, has been shared by most of the Chinese on the Hill.

During most of the year I have been without an assistant, and in consequence much straitened for time in the exercises of the school-room Near the beginning of September, however, by the arrival of a young Chinese from America, I was relieved of a portion of my duties.

The studies of the pupils will present little or nothing new, most of the books mentioned having appeared in many previous reports, forming part of the studies of the same or more advanced classes. But novelty, I trust, is not the foundation of the popularity of the school; this it can no longer present; it is no longer an experiment, in whose issue a person may become much interested, and even somewhat excited; it has become an institution laboring for a known end, and with means and instrumentalities familiar to all; and it is upon the high interests which the successful use of these means involves, that its claims upon the public rest, and not upon the passing charm of a new and untried scheme.

The First Class, consisting of three members, has read in *Keightley's History of England* from the commencement of the "House of Tudor," to the establishment of the Commonwealth. They have not attempted to commit to memory the historical events, as the exercise was intended merely for a reading lesson; but they have obtained a general idea of the leading points of this, the most important portion of English history, and have made such progress in understanding the meaning and construction of the sentences, as to enable them hereafter with comparative ease to enter upon the study of this and other portions of general history. They have also recommenced the Algebra they studied during a part of last year, and have advanced as far as to Equations involving two unknown quantities, and are, I believe, able to solve all the problems in the portion they have gone over. They have paid some attention to a treatise on Natural Philosophy, but the utter want of any apparatus to illustrate the subjects treated of, has rendered their progress very slow and some-

what unsatisfactory. As a chief exercise, they have regularly furnished essays in English composition, generally original pieces, sometimes translations from the Chinese. To this they have devoted considerable time and attention, and their progress has been encouraging; one of them, in particular, has made a very great advance, and has written some descriptions of places with which he is familiar,that have displayed both ingenuity and imagination, and in some of his essays has proved that he has not read in vain, and that the thoughts gained in reading have been elaborated and appropriated in his own mind. This one indeed stands at great distance above the others of his class: and I often regret that he has not had a larger circle among whom he might find some one equally quick and willing to improve, and thus the two could mutually benefit each other. The diminished numbers of this class have before formed a subject of complaint, and more need not have been said here; but it seems an evil so easily avoided in future, that I can not refrain from again bringing it forward to notice.

The Second and Third Classes, which were united last year, have been again separated this year.

The Second Class embraces six members, all boys of good natural abilities, and who have during the year generally proved diligent and industrious. They have read through the *Third Reader*, with the exception of a few pieces, and in part reviewed it. The lessons in this they have first read carefully, and then have given, as far as they were able, the meaning of each word: such as they did not know, and the various sentences, have been explained to them, at greater or less length, as time would permit or circumstances demanded. In Arithmetic, they had at the close of last year not advanced beyond mental operations. During this year, they have been initiated into the mysteries of figures, mysteries not a little increased by the inevitable use of hard sounding terms: indeed, to this day, they are often puzzled with the mere notation of a number comprising an unusual amount of cyphers. They have mastered the operations of Addition, Subtraction, and Multiplication, and the most can perform the sums given them in Division; but the complication of processes in this last sometimes leads them astray. In Geography, they have gone over again the great divisions of the globe, and have just commenced a more particular study of each section. They have during the greater portion of the year written weekly compositions, in which some of them have made a marked advance. They have also had occasional exercises in writing sentences upon the blackboard.

This class has suffered somewhat from ill health. One member has continued to be affected with the swelling in the legs, mentioned two years since as having deprived several for a time of the use of their limbs: his studies have in consequence been twice interrupted during the year. Another has been subject to attacks of chills and fever, and has been absent three or four times for a week or two together. The others have however been quite healthy, and have not shared in the general liability to sickness.

The Third Class consisted at the beginning of the year of eight members. The youngest went home at the new year's vacation in poor health, and did not return again at the opening of the school; and I have never heard any more about him than that he was at home (in Hiángshán) sick. He has been gone

so long, that I fear that even if he is living, he will never return. Another, a northern boy, having been troubled with an almost uninterrupted succession of attacks of chills and fever for several months, and the same being in prospect during the whole summer if he remained here, I embraced a kind offer of a passage to the north, and sent him on to Shánghái. He was much benefited by his trip, but owing to an oversight on the part of the gentleman to whose care he was sent in Shánghái, he went on without any note of the cause to his patron at Ningpo, who, supposing the lad had been dismissed for some reason he had not yet learned, kept him. I have written for him, and expect to see him back before long. One boy, formerly a member of the second class, has been sent back into this; who, having been a very troublesome boy before, is now one of the best in the school.

The class have attended to Reading, Geography, Arithmetic, and Composition. They have read through and nearly reviewed Goodrich's *Second Reader;* this they have studied as the second class did the *Third Reader;* and they have not only looked up in their dictionaries, but have written out on paper, a great part of the definitions of words occurring in their lessons. They have generally been diligent, and have made good progress. Their knowledge of words and phrases has been, by these reading lessons, much increased, and in their compositions they have learned to fashion these words and phrases into sentences. These compositions they have presented weekly, and after correction, have copied them into a book given them for the purpose. In Geography and Arithmetic, they have till very recently recited with the Second Class, and have in general made about the same advance. In another year, their progress in these studies will be far greater than that of the past year, when the difficulties of starting (in almost all matters the greatest) have had to be encountered.

These three classes have daily written in Foster's Copy-books, and some have learned to write in a very beautiful manner; all keep their books very clean, and take a good degree of pains. They have also united in reading a chapter from the Scriptures every morning at the opening of school, which has, as occasion offered, been explained and enforced. At this time and at evening prayers, they have read during the year nearly all the Scriptures excepting the Prophets.

The Fourth Class has been under the charge of Mrs. Macy, who has at once relieved me and greatly contributed to the advancement of the boys, who could not have received from me attention sufficient to have carried them on as they deserve. They have received constant instruction during a large part of the year of at least two hours daily, more than could be given to any one other class, and their progress has been corresponding.

Yet this class, in common with all the others, has presented some drawbacks. Having come at different times, they have virtually formed three classes, and required three different recitations. One came in March last, having taken the place of a little boy who at his father's request was removed to the school under the care of the London Mission. He has however been so quick and diligent as to have nearly caught up with those who came in August 1847, and will probably soon be able to dispense with a separate recitation. The class have been learning to read and spell, and write from dic-

tation on the black-board; and they have, as an amusement and occupation, while the others were reciting, learned to add, subtract, and multiply on their slates—an occupation in which they have shown much pleasure and aptness. They have read through the *Pictorial Primer*, and the three older ones have also read the Introduction to the Pictorial Reader, often mentioned heretofore as reading books in the hands of the younger classes.

All the boys have during the year prosecuted their Chinese studies. They have occupied an hour and a half before breakfast and the afternoon of each day in these exercises. My oversight here has been restricted to securing a punctual attendance at the hours of study, and at least the appearance of application while in the school-room. During the coming year, I intend to superintend at least the younger portion, and have a short weekly examination into their progress through their text-books. The more advanced will, from the nature of their studies, be removed from any possibility of interference on my part. The loss of the teacher, mentioned in my last Report, has been satisfactorily supplied by one who bears a very good character as a scholar, and who has surpassed all whom I have known in the employ of foreigners as a faithful schoolmaster. Under his direction the more advanced pupils are seeking to attain to some degree of skill in Chinese composition; their endeavors are at the disposal of any who wish to see the degree of excellence they have attained.

While their intellectual advancement, the storing of the mind with knowledge, has thus been constantly sought after, the great principles which are to guide them in the use of the power thus gained, have been carefully inculcated upon them. Daily have they been assembled to read the Scriptures, and join in prayer to the only living and true God: in the morning these exercises have been in Chinese for the benefit of the younger portion of the school. On these occasions, and on all other fitting opportunities, the claims of religion as a personal matter, and the duties required of each, have been presented and urged upon them. The great doctrines of grace have been frequently exhibited, and the attempt has been made to convey to all a correct idea of the relations of man to his Maker, both by nature and under the Gospel system. The Sabbath has been a season of more particular instruction, and when the weather has been favorable, they have attended a place of public worship as usual. It is not in my power to speak, as I should like to do, of the results of these efforts. I would rejoice to be able to point out one and another in whom the good seed had taken root, and was giving promise of a hundred fold return. The great change does not seem to have taken place in any heart as yet, but the general knowledge of religious truth, the appreciation of right principles, and the partial power, at least, of proper governing motives, supply a sufficient ground of encouragement in looking back upon the labors of another year. In the breasts of many, conscience, half deadened by heathen education, has been revived, and its power been manifested many times. A higher standard of honesty and veracity has been gained, and this alone is a return greater than all the outlay: in a word, they are now so instructed and furnished, that there is rational ground to hope that as they go into the world they may escape the temptations that will surround them; and as their minds mature, and they are more given to reflection, they will be led to embrace in their fulness the great truths of Christianity. In the matter of religious knowledge, both of the

history of the Bible and of the doctrines it enforces, some of them have surprised me with the minuteness and accuracy of their information; and for them to have a correct impression of the doctrines of Scripture is not a small matter, where they meet with their heathen countrymen, whose views are generally sadly distorted, after the slight examination which they occasionally give to the subjects brought under their notice by missionaries or others.

As to what may now be considered the fruits of the Society's endeavors, it is with great pleasure that I give a short and favorable account of the six young men who have left the school. The three who have been during the year in the United States, have contiuued to distinguish themselves by their diligence and eagerness to learn, and have given complete satisfaction to those to whose care they have been committed. Mr. Brown having been away from them on business most of the time, the fullest account of them has been derived from their own letters to the gentlemen who support them during their stay in that country. These letters have, I believe, been very satisfactory to their patrons, as specimens of their progress, and as indirect evidence of their diligence, &c. Their return to their own country may be hailed with pleasure, and with anticipations of good to be accomplished by them; for, in addition to their intellectual attainments, there is a well founded hope that all of them have become sincere followers of Christ. The three who remained in China have conducted themselves with propriety in their situations, and have gained the confidence of their superiors. One is engaged as interpreter in the office of the chief magistrate, another in the same capacity in the office of the registrar-general; these I have frequently seen, and from their employers have always heard good reports. The third went to Shánghái in the winter, and found employment in the British Consulate there—a post he held two years ago, while still a member of the school. One of those in Hongkong has given evidence that the truth has not been taught him in vain, and has given hopes of his becoming a useful man in his day and generation.

The Monthly Examinations have been resumed, as resolved at the last annual meeting, and held with one or two interruptions during the year. These examinations, or more properly exhibitions, have for their object the making the nature of operations in the school known to its friends. The school needs the encouragement to be derived from the visits of those interested in its designs. The heat of the days during much of the year, and the distance of the school from the body of the town, render it almost impossible that these visits should be paid during the usual hours of recitation; therefore this fixed time is set, on which the boys can show to all who wish to see, what they do, and what progress they make. I wish that more would come, and with greater regularity; for though the character of the studies renders it rather uninteresting to listen to a continued series of such examinations, the effect on the boys is in the highest degree beneficial. They thus learn that an importance is attached to their progress. By attendance on these monthly exercises, persons may gain a more correct idea of the result to be attained by the prosecution of the Society's designs, than has in some cases been shown. An application, for instance, was made some time since for a table-boy, if any of those who had completed their time were to be had; and a report has been somwhat current, that boys educated here were employed as billiard-markers; the truth be-

ing that *one boy* who was dismissed two years since, has been so employed at Cumsing-moon. Those who will give themselves the trouble of attending the examination, will never believe that any who are properly the *alumni* of the Institution can ever be either table-boys or billiard-markers, and no reports so injurious to the school could ever be allowed to circulate: when a boy in an unworthy situation claimed to be a pupil of this school, his place would itself show him to be making pretensions to which he had no title.

The school has for some years been supplied with copy-books and other articles of stationery by the benevolence of friends in England; the present supply is nearly exhausted, and as it may be in the power of friends of the school to influence the disposal of such articles, I will here mention one or two of the desiderata of the school. The books used for penmanship, which are the best for the purpose I have seen, are Foster's Post Copy-books, from 1 to 12, and by the close of the year, a new supply will be needed. I have mentioned the want of any kind of Philosophical Apparatus: a moderate amount of the more important pieces would be of great service to the school, and it may be in the power of some one to supply our wants in this respect. A magic lantern, applied as they now are to the illustration of the various departments of science, might be made at once amusing and instructive. A small air-pump with its accompaniments, and the various mechanical powers, with an electrical machine would furnish a large field of interesting information, and the reward of witnessing the exhibition of these various machines would be a constant spur to diligence in acquiring the somewhat abstract explanations, which, without ocular demonstration, are very hardly mastered.

The house belonging to the Society has been a sufferer to a considerable extent this year in consequence of the tyfoon, which partially unroofed it, and so weakened the rafters of a portion that it has since fallen. The repairs thus rendered necessary will however leave the roof in a better state than formerly, when the want of good materials in the Colony made it necessary to use an inferior quality.

The thanks of the Society are due to Drs. Hobson, Herschberg, and Harland, who have at different times given their personal services to the pupils of the school in sickness; and I would here express my own thanks to all those who have interested themselves in the School, and thus encouraged me in my labors. I remain, gentlemen, your very obedient servant,

WILLIAM A. MACY.

MORRISON HILL, 10*th October*, 1848.

Whoever will read this and the previous Reports of the Morrison Education Society, will we are persuaded, regard the suspension of its operations as almost a reproach upon the foreign community: and we think it will not be suffered to cease its efforts in behalf of Chinese education. Since this Report was read, a General Meeting has been held, and measures will be taken to increase its subscriptions, or to follow out the suggestion of the trustees to put it under the care of some one of the missionary societies, the Society retaining the supervision of its own funds and buildings. Letters have been

received from Mr. Brown, stating that on account of Mrs. Brown's health he can not return to China, and consequently resigns his station as teacher in the Society's school. This decision, which previous letters had intimated, will further induce the trustees to endeavor to obtain an annuity from government, or the assistance of a society, which, with its own income and subscriptions, will place its plans on a secure basis.

ART. VI. *Remarks on the Philosophy of the Chinese, and the desirableness of having their Classical and Standard Authors translated into English.*

SOME, who know little of the Chinese are wont to speak of their philosophy and literature as of no value; and so we might perhaps conclude that it is, were we to form our estimate of their classical and standard authors solely from the attention that has been given to them by those to whom the English language is vernacular. Recently, in one of the English Quarterlies, we met with an able plea for a new translation of Plato's works; but we do not remember ever to have seen a similar argument in behalf of the writings of the great philosophers of the Middle Kingdom. There are translations of a few of their works extant in the English language, and only a few. Enfield, who only hints at the Chinese in a short appendix to his History of Philosophy, says, "The obscurity of the ancient Chinese books, the dubious credit of the reports brought to Europe by the Jesuit missionaries, and the imperfect acquaintance of Europeans with the Chinese language and writings, render it difficult to ascertain the present state of opinions in China. Their notion of Deity has been the subject of much dispute. Some assert that their *Shàng-tí* signifies a supreme creator and ruler of the word; others ascribe to the Chinese a system of nature nearly approaching to atheism; while others maintain their doctrine to be, that there is in the visible heavens a living and powerful nature (like the soul in the body), who has produced other secondary divinities, the rulers of the world, through whom the supreme Deity is to be worshiped."

Enfield published his work almost half a century ago; yet if he had written only yesterday, he might have used nearly the same language—and especially in regard to what is said of Deity. Among foreigners there is a great want of information regarding the philosophy, the literature, and general state of learning in China. That work which, among all the writings of their sages, is most esteemed

by the Chinese, has been pronounced a *Book of Riddles;* and the rich and varied productions of their great modern philosopher, have been declared *Nonsense.* Riddles and nonsense they have indeed been made to appear, as they have sometimes been presented to the English reader.

We shall not, at least for the present, undertake to review any of the few translations that have been made of Chinese writings into English. We have another object now in view. It is high time to inquire and to ascertain, as far as practicable, what amount of knowledge the Chinese do possess. We need a full and fair exhibition, a faithful narrative of their investigations into the phenomena of things intellectual and moral. We wish to know more of the *mind* of the Chinese, and the entire history of its operations, so far as it can be gathered from those written documents that have come down to us from the remotest antiquity.

What has long since been done for Greece and Rome, and other western nations, in giving in our own language a more or less complete history of their respective systems of philosophy, is yet to be undertaken in behalf of the Chinese. *A History of Chinese Philosophy*, well digested and well written, is a great desideratum. The Christian missionary especially, needs such a work, to make him acquainted with the operations of the Chinese mind, and the systems of error which here oppose the progress of truth. "Among the advantages," says Enfield, "which may be expected, from the comparison of the History of Philosophy with the present state of opinions, one of the principal is, that it will lead to the full discovery of the origin of many *notions and practices* which have no other support than their *antiquity*, and consequently also to much important reformation and improvement."

No one, we presume, will question the correctness of Enfield's remark. As it was in Europe when he wrote, so it is now here; many and great are the evils, in opinion and in practice, which have no other support than *old custom.* Not the missionary only, but the diplomatist and the merchant, will have to meet and contend against these evils. Now to trace out the origin of these "many notions and practices, which have no other support than their antiquity," so as to prepare the way for, and hasten on the many important reformations and improvements," which erelong are to be witnessed in China, will be a very arduous work—a work to which we wish to draw attention and give support, as far as we possibly can. It has been well said, that "true philosophy and true religion must ulti-

mately arrive at the same principle." What is untrue in principle or wrong in practice, in any department of philosophy, the sooner it is exposed and abandoned, the better.

When any noble edifice or lofty monument is to be erected, a site must be selected, the ground cleared, and the foundations laid deep and strong, ere the building can be commenced. In China, not only are old structures to be demolished, but immense piles of rubbish are to be cleared away, before any of the desired improvements in religion, in morals, in politics, &c., can be commenced, and carried on with good success. Now we wish to see, not only good translations of the Chinese, but we want to have, in each particular department of knowledge, all the phenomena or facts relative thereto collected and duly arranged. In other words, instead of what now exists, we want truthful narratives—philosophical treatises, if so you prefer to call them—prepared in every department of learning. *Knowledge is power* in China, as well as in other parts of the world. If instead of making war on the Chinese, western nations would direct more attention to the acquisition and diffusion of knowledge here, they would gain power and make conquests among this people worthy of all praise—power and conquests which the people of Christendom would not blush to own.

All the late commissioners to China, from Sir Henry Pottinger down, and hundreds of other equally competent judges, who have had occasion to examine the public documents of Chinese statesmen during the last ten years, have testified, and will testify to the merits of said documents. As diplomatists, the names of Kíying, Kíshen, Hü Náitsz', Lin, and others, rank high. The literati of China is in itself a host. Their philosophers, as a body, are not, as some would fain have us believe, altogether contemptible. Their very name *jü*, or *jü kiáu*, indicates somewhat of their own self-esteem; and their great numbers and paramount influence over their less educated countrymen may well command somewhat of consideration from others.

The word *jü* 儒, Chinese lexicographers tell us, denotes that which is *needful, necessary, essential, indispensable to man*—namely, the doctrines, the principles, the precepts, and the instruction needful for his guidance in all the varied and important duties of life. It is composed of two others; *jin*, signifying *man*, or a human being; and *sü*, signifying *need;* and hence, by the union of the two, is derived the new word *jü*, a scholar. Those in China, who devote themselves to what is thus needful, i. e. to learning, are called *jü*

ché 儒者 or *jü kiáu* 儒教; they are the literati, the philosophers, who are supposed to understand all things; or, in their own language, *tung t'ien ti jin yueh jü*, 通天地人曰儒, "those who thoroughly comprehend heaven, earth, and man, are called *jü*." The word *kiáu* denotes teaching, or what is taught, a system of instruction, a school, a sect. As founder and head of the literati, Confucius has been and is honored by all the inhabitants of this ancient and wide empire. From being a mortal, like themselves, they have elevated him to the rank of heaven, and placed him on an equality with their high ruler. They have made him *God*, and pay him divine honors, such as they pay to Heaven, and their other great divinities. His instructions, therefore, are looked upon as *divine*, as in the highest degree essential to man's welfare, and consequently sacred, and to be religiously observed.

The origin of the *jü kiáu*, or literati, however, does not date from the time of this remarkable man. For this we have to go back to times long before those in which Confucius lived, and taught, and wrote. We have to go back to a period when there were no books, no writing, no literature,—in fact, and it is a fact not to be overlooked, we have to go back to a *dark* period. On examining their own historical works it will be found, that prior to the time of *Fuhhí*, 伏羲. there were no books nor writings. Fuhhí may have been, and probably was, only a few generations from Noah; and, after the confusion of tongues, was, we may suppose, the leader of the first band of emigrants that came eastward, and settled in this country. At that time, according to Chinese historians, their ancestors were without any of the conveniences of domestic and social life, and in their manners rude and simple in the extreme. When the first attempts were made to form a government, strings were tied into knots in order to preserve the remembrance of remarkable acts and events. *Tsánghich*, 蒼頡, one of the companions of the chief, foreseeing that these knotted cords could not very long be preserved from destruction, invented a new method of notation. By imitating the footsteps of birds, beasts, and creeping things, he formed rude pictures, which, on account of their appearance, he called *ko tau chuen* 蝌蚪篆, "tadpole characters," for their form was not yet fully developed and settled.

This, the original method of writing, continued in use for many centuries, when another, called the *lí* 隸 was formed; these characters were pricked with an awl, or cut with a knife, on the leaves or bark of trees, or on pieces of bamboo or other wood, as is still

done by some of the uncivilized tribes of men. The inventor of this new form of the written character was *Lí-sz'* 李斯. At about the same time, pencils, similar to those now in use, were invented by *Mungtien* 蒙恬. Both of these men held office under Chí Hwángtí, the first monarch of the *Tsin* dynasty, who came to the throne B. C. 245. *Mungtien* was a celebrated warrior; and, by order of his imperial master, superintended the building of the Great Wall. The former, *Lí-sz'*, will be held in everlasting detestation by the Chinese for having persuaded the emperor *to destroy all the literati*, and *burn all the books* in his dominions. This was done with the view of preventing any of his subjects from acquiring influence and power, so that they might not be able to oppose his government.

This destruction of the literati and their writings took place nearly three centuries after the birth of Confucius. His works, and those of all his immediate disciples and followers, were of course involved in the general ruin. Looking back to those early periods, we are anxious to know, what documents existed when Confucius arose, what he wrote—what survived the conflagration caused by the infamous Chí Hwángtí—and what has been the progress of learning from that to the present time. Through every period of their history, we wish to see the *mind* of the Chinese in all its operations, fully described. Commencing with their earliest writings, and taking them up in chronological order, we wish to see each and all of those documents now comprised in their ancient classics—the Five Classics and the Four Books, subjected to the most critical examination—pointing out, if it be possible, when and by whom each was written. This process we would have continued down to modern times, selecting for examination the writings of those whose works have by general consent been acknowledged as standard authors.

A very wide and important field is thus opened—to traverse, survey, and describe all which, numbers of the ablest minds must be enlisted. A work so vast and varied must be taken up in detail, and be accomplished, partly by one and partly by another. Already we are indebted to Mr. Collie for a translation of the Four Books, and to Dr. Medhurst for an English version along with the Chinese text of the *Shú King*. Both these, however, need to be illustrated by much more copious notes. Of the Book of Changes, the Book of Odes, and of long lists of later authors, translations are also needed. Sir George T. Staunton's translation of the Penal Code was a good beginning in that branch of science. But at this moment we want a complete history of Chinese jurisprudence, in importance second

only to a history, or full exhibition of their theology, the worship of their gods. Besides translations of their classical and standard authors, it is desirable to have all their systems of ethics, metaphysics, &c., clearly and fully drawn out, so as to show the rise and progress of the great mass of doctrines as they now exist in China. We should have also biographies or memoirs of their great philosophers, legislators, historians, &c., &c.

Such are some of the *desiderata;* and we shall be glad if these few remarks serve to draw attention to the philosophy and literature of the Chinese. In the religion, government, and social habits of this people great revolutions must erelong take place—great improvements must be made. The spell which has held, the incubus which has rested upon, the whole nation for ages, is breaking up and passing away. The night, the long night of ignorance, is far spent. Their dreams will soon be ended. A *new era* has begun. New causes are operating. New influences are at work. Storms and tempests may come—and there may be dreadful concussions. In all these matters, the influence which foreigners are to exert, in their individual or collective capacity, will be salutary or otherwise, just according to the wisdom with which they act. In order to act prudently, to move discreetly in all things, a great increase of knowledge is indispensable. Who will supply these wants? Who will give us the desired information? B.

ART. VII. *Protestant Missions in China: operations at the five ports, preaching, distribution of books, medical practice, schools, &c.; Bethel at Whampoa; death of Rev. W. J. Pohlman.*

THE present position of China, in a political point of view, is such as cannot fail to interest every well-wisher of his race; and especially those residing on its borders; who, from their greater acquaintance with the workings of the government and the feelings of the people, are favorably situated to judge of the effects likely to be wrought upon both people and government by the influences now operating. These influences are of the most powerful nature, and though they have but just begun to act, will gradually increase in efficacy until the whole fabric of the government is changed, the institutions of the country rendered effective, and the position of the people elevated

beyond what has yet been seen in Eastern Asia. Believing that the Bible affords the only true exponent of the world's history, past and future, we naturally turn to its pages for an educidation of the principles on which these momentous changes are to be carried on and whither they tend; and there find the promise that the kingdoms of the earth are to become the kingdoms of our Lord and of his Christ. Commercial, political, and religious changes are all to subserve this final purpose; and though the agents employed, merchants, politicians or rulers, may not always own their agency in the matter, they are not the less efficient or necessary. These agencies have been conspicuous in China; and from the beginning of the new order of things, when Lord Napier, the first direct representative of any European power, landed on her shores, July 11th, 1834, to the present time, it is difficult to determine which has borne the most important part in breaking down the seclusion of China, compelling her rulers to abandon, virtually, their assumptions of supremacy, and open the way to the introduction of Christian civilization. Truly, we may say, in looking back over the last fifteen years, that the valley has been filled up and the mountain and hill made low, that the glory of the Lord may be revealed; and these changes will progress until this teeming land is filled with a Christian and a civilized people.

During the past year, the number of Protestant missionaries to the Chinese has increased from 67 to 73, all of whom, with one exception, are now in the country itself; ten arrived in 1848, and four returned.

Location of Protestant Missionaries in China.

SOCIETIES.	*Canton.*	*Hong-kong.*	*Amoy.*	*Fuh-chau.*	*Ning-po.*	*Shang-hai.*	*Siam.*	*Total.*
London Missionary Society.	3	4	4	...	...	7	...	18
Am. Board of Commissioners	5	...	3	5	...	...	...	13
Rhenish Mis. Society.	...	2	...	...	...	...	...	2
Am. Baptist Mis. Union.	...	2	...	...	2	...	1	5
Church Mis. Society Eng.	...	..	...	...	2	2	...	4
Morrison Education Society.	...	1	...	...	...	...	...	1
Epis. Church of U. S. A.	...	...	...	...	...	3	...	3
Presbyterian Board of U. S. A	3	...	...	...	5	...	...	8
Eng. General Baptist Soc.	...	...	...	...	2	...	...	2
Evangelical Soc. of Basle	...	2	...	...	...	..	...	2
South Baptist Con. U. S. A.	2	...	...	...	...	3	...	5
Sabbath Baptist Soc. U. S. A.	...	...	...	...	...	2	...	2
Meth. Ep. Ch. of U. S. A	...	...	...	4	...	...	...	4
Meth. Ep. Ch. Sou. A. S. U.	...	...	...	...	...	2	...	2
Presbyterian Ch. in England	...	1	...	...	...	...	...	1
Unconnected - -	1	...	...	...	...	...	...	1
Total at all ports	14	12	7	9	11	19	1	73

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	8	4	1	1	1	15
Missionaries „	42	24	1	2	2	71

At *Canton*, where the dislike of the people to foreigners is still retained with little perceptible diminution, there has been a gratifying progress made in the circulation of the Scriptures, and in opening places for preaching. Public religious exercises are maintained every Sabbath at five different places in the city, amounting to eight services in all; the aggregate attendance at all of them ranges between four hundred to six hundred. These congregations are addressed by both native and foreign preachers, and the audiences observe a commendable degree of propriety and decorum, though those who are present at the commencement do not always remain till the close. At both the medical hospitals, these services are attended by most of the in-door patients, besides a large number of those who have formerly received benefit. At the close of the exercises, books are distributed to such as desire them; and short excursions are also taken in the vicinity of the city, through its streets, or upon the river, for the purpose of making the acquaintance of the people, and distributing books as opportunities offer. In all these excursions, the foreigners have generally been kindly received as soon as their character was understood; here, as elsewhere, ability to speak the language has usually proved a passport to a civil greeting, and in most cases produced a kind feeling. The church now building under the superintendence of Rev. I. J. Roberts at Tungshik-kok is nearly roofed in, and will probably be ready for worship during the coming spring.

The hospital under the care of Doctor Hobson is visited by about two hundred patients daily, and that under Doctor Parker's care is still resorted to as formerly, the numbers at both of them far exceeding the strength of the superintending surgeons. The congregations held at both hospitals are addressed every Sabbath by the Chinese evangelist Liáng Afáh.

During the past month, the Rev. S. Banks, the English chaplain at Canton, has been obliged to return to England on account of ill health, to his own great disappointment, and the regret of the foreign community, among whom his services have been generally acceptable. The church and parsonage are now finished, but his successor has not yet arrived to occupy them; a clergyman is expected from England during the coming summer.

Religious services have been maintained on the Sabbath at Whampoa by the Rev. George Loomis, the chaplain sent from the American Seamen's Friend Society, sometimes in American, and sometimes in English ships. The attendance has been gratifying; and the chaplain has always been furnished with accommodations for preach-

ing. During the commercial season just past, he has been engaged, with a good degree of success, in collecting subscriptions for building a floating Bethel at Whampoa, and we trust the object is one which will receive the countenance and assistance of the mercantile community generally, as it is designed for the benefit of all seamen who can understand the English language.

At *Hongkong*, the mission school under the care of Rev. Dr. Legge of the London Missionary Society, that under the care of Rev. W. C. Burns, the Morrison Education Society's, and Baptist mission school, have all been prospered during the past year; the aggregate number of scholars in all is about ninety. A mission school has been in operation some months at Tú-kiá wán on the mainland. The aggregate attendance at all the religious services held in Chinese in the colony is about four hundred; the number of converts is about sixty, six or seven of whom are preachers. The hospital of the Medical Missionary Society is under the superintendence of Doctor Herschberg.

At *Amoy*, the favorable commencement made in 1841, by Messrs. Abeel and Boone, and their associates, in winning the goodwill of the people, has never suffered any serious drawback. The medical operations, suspended by the departure of Doctors Cumming and Hepburn to America, have been partially resumed by Doctor Hyslop of the London Missionary Society, who reached Amoy a month or two since. The death of the Rev. John Lloyd was noticed in the last number, and since that afflictive event, the mission has sustained another loss in the death of the Rev. W. J. Pohlman, who was drowned on the 5th inst. on the coast, when the Omega was lost. Mr. Pohlman left Amoy in December, to accompany his sister to Hongkong for a change of air and the improvement of her health, intending to remain there only a few days, and return to assist in dedicating the church lately built by the mission. He embarked on board the Omega, Capt. Anderson, Jan. 2, having had a free passage given him by her owners. On the 5th, the vessel was lost on Breaker Point, and Mr. Pohlman drowned by the capsizing of the boat; the particulars of the casualty are given in the depositions of the gunner and second mate before the British Consul at Canton, which we here insert, taking the liberty of making a few verbal alterations.

"*Richard Thompson* states that he was second mate on board the "Omega," belonging to Messrs. Jardine, Matheson & Co. of Hongkong; the schooner was bound to the northern ports. When south of Breaker Point, and standing in towards the land, about 2 o'clock A. M. Jan. 5th, a strong breeze blowing, the land ahead being very low, and the night so dark that nothing could be seen besides the land in the distance, the vessel suddenly struck,

just as the captain had given orders for going about. Cut away the main-mast, and used every endeavor to bring her round, but the wind, after getting her bow off, canted her round and forced her further on the sandy beach. The breakers then rolled clean over her, and the crew took to the weather fore-rigging, until daylight, all hands being then safe. At daylight, were discovered by two or three Chinese who quickly gave the alarm, and thousands collected upon the beach. One of the seacunnies made an attempt to take a rope on shore, but found himself unable to carry the ropes. On landing upon the beach, he was seized and stripped, but escaped and swam back to the wreck.

"Thinking it of no use to make a second attempt to send a rope ashore, all clung to the wreck until about noon, when it was supposed to be low water. We then lowered the quarter-boat, the only one left, but in lowering her she was stove a little. All who could not swim, including Capt. Anderson, a missionary bound to Namao, the deponent, the chief officer Mr. Hutchinson, 4 seacunnies and 6 or 8 lascars, got into the boat: but when about a boat's length from the ship, she foundered, and those who could swim endeavored to reach the shore.

"On landing, all were seized and stripped, and Captain Anderson, from having more clothes than the rest was badly used, and in the end thrown down; and in the attempt to obtain his clothes from him, his head was kept under water, and he was drowned. All then fled, and deponent, a gunner, and a seacunnie, made their way to a fishing-boat near, and were soon joined by six of the lascars. Apprehensive that the Chinese would pursue them, they made their way altogether into the country in a completely naked state; after walking about three hours they came to a village, whose inhabitants furnished them with a few rags of clothing, and gave them some raw sweet potatoes. The remainder of the crew were then missing. They endeavored to make the people understand that they wished to go to Hongkong, and a guide was furnished who took them to a large town called Kup-che. A lascar who spoke a little Chinese was taken before a mandarin, and after that they were supplied with one mace to purchase something to eat and with a sleeping-place.

"The next day, obtaining nothing at that place, they left it and made their way along the beach until they arrived at a fishing town, where the mandarins gave them a supper and lodging for the night. In the morning, were again furnished with food, but no boat could be obtained to carry them to Hongkong. The mandarin then gave them a mace each, and procured a guide to take them to Luhong, where they arrived about midnight, and slept at some barracks. The following morning they obtained food, and the clothes which they now wear; were detained there throughout the day, and the following morning were joined by six of the crew, who gave intelligence of six more being in the neighborhood, and by whom they were joined the next morning. In the afternoon of that day, three Chinese, and the day after that one Malay, who had traveled all the way by himself, overtook them.

"All together, 25 in number, received one meal, and left Luhong on the morning of the 12th, and proceeded to Hae-hang, where they arrived about 8 o'clock. Could get no food that night, and were locked up in a jail. The next morning each man received 40 cash, and two soldiers conducted them during a journey of three days to Pinsing; which they reached about 6 o'clock P. M. much exhausted, having had no food beyond what forty cash could purchase. On their arrival at Pinsing, a canal boat was procured, and they were furnished with 32 cash each. Traveled all that night, and about 8 A. M. reached a place called Kweising. About 1 o'clock in the afternoon, having received from the mandarin at Kweising 50 cash, again proceeded in the canal boat to Hwuichau (?), and arrived there about 12 at night. Remained in the boat till daylight, and then repaired to the mandarin's, who

supplied each man with 80 cash. They purchased food, and at 8 o'clock in the evening again pursued their journey in a boat provided for them, and arrived at Canton this morning at 11 o'clock, where after being detained some hours they were forwarded to the British Consulate.

"18th January, 1849. (Signed) R. THOMPSON."

"*Alexander Sivewright* states that he was doing gunner's duty on board the "Omega" bound up the coast; at a quarter before 2 o'clock on the evening of the 5th, a fresh breeze, and when standing in towards the land, the vessel suddenly struck, just as all hands were called to put the ship about. The captain just at that time observed the surf, ordered the jib sheets to be let go, and the helm to be put hard down. Whilst rounding to the vessel struck; attempts were immediately made to get her before the wind, but she would not come off. The surf then swept clean over her, and prevented the hands from cutting away the main-mast. The crew then took to the fore-rigging, the main-rigging having been cut away, and in a little time the hatches burst open and the cargo floated out. The vessel was then lying about two hundred yards from the shore on her broadside. Waited in the fore-rigging until about noon, at which time it was supposed to be near low water; attempts to send a rope on shore having failed, the quarter-boat was lowered, and those who could not swim got into her. The swimmers were to follow in the wake of the boat, so that all landing together the Chinese might be effectually resisted. The captain, the chief mate, the second mate, a passenger, deponent, six Chinese, and six or eight lascars, were in the boat. When under the bows, the lascars who were still in the rigging, jumped into the water, and seizing hold of the gunwale of the boat capsized her, and she sunk. The passenger and chief mate went down almost immediately, and many others of the crew were drowned. On reaching the shore, twelve of the number on board were missing. Deponent reached the shore first, but seeing the Chinese intent upon seizing him, he turned back, and at that time saw Capt. Anderson standing up to his middle in the water. On again turning to the shore, he was seized, stripped, and nearly drowned by the attempts to strip him, thereby throwing him off his legs and putting his head under water. It was in this manner that Captain Anderson must have met his death. The shore was low, with high hills at a long distance in the background. When the vessel struck, nothing could be seen beyond the hills in the distance. The night was very dark. In every other respect, he corroborates the statement made by the second mate, Richard Thompson. *Alex. Sivewright.*"

"Jan. 19th, 1849.

Mr. Pohlman was a man eminently fitted for his station and work. His earnestness in making known the messages of the gospel, his pleasant vivacity of manner and disposition, and love to the people, were all happily blended; while his attainments in the language enabled him to speak readily and intelligibly. He arrived at Amoy in the summer of 1844, from Pontianak in Borneo, where he had been engaged in missionary labors among the Chinese emigrants; an interesting account of a tour he made through their settlements is in Vol. VIII, page 283, &c. Wherever Mr. Pohlman went, he made friends among the natives, winning their confidence and esteem by his interest in their affairs, and always using this regard to instruct and benefit them The church at Amoy had engaged his warmest efforts, and through his representations mainly, a grant had been obtained from

America for its erection; when he was lost, he had with him a set of lamps for it, the funds for which had been collected by him at Hongkong. The death of two men so well qualified as Mr. Lloyd and Mr. Pohlman is a loss to the mission not soon or easily repaired.

At *Fuhchau*, the difficulties experienced by those who first went there, in respect of obtaining dwelling-houses, and receiving civil treatment, have been removed; and the foreign residents are now treated with kindness. One of the missionaries writes, "We have now three comfortable dwelling-houses, and shall have a fourth completed in a few weeks, each of which will accommodate two small families. Two of us have each a day-school for Chinese lads, and a chapel which we visit daily and hold religious exercises; my own being near by, I usually visit it twice a day for the purpose of distributing books and conversing with the people. The change is very encouraging. A year ago, we were invariably called *hwáng kiáng*, or foreigner; while the common title now is *sing-sang*, or teacher. The people appear anxious to read our books, and are ready to listen to our remarks. I have commenced writing a series of tracts designed to meet some of their common inquiries." These statements are encouraging, and we hope these prospects will not be clouded by reverses. The opium trade is now the principal traffic carried on at this port.

At *Ningpo*, the missionaries are encouraged in their labors by the general attention given to their instructions, but as we have no late information from this port, we are unable to give any details as to the number of schools, attendance upon public services, or amount of books distributed. The hospital under the care of Doct. McGowan still affords relief to the sick and diseased, and presents the same encouraging field for disseminating religious truth by oral exposition, and by tract distribution that it always has done. The villages in the neighborhood are often visited by the missionaries, and they are everywhere received with kindness. The school for girls under the joint care of Miss Aldersey and Miss Selmer is still maintained, and bids fair to be the means of doing great good.

At *Shánghái*, there are a larger number of persons able to speak the language that at any other port, and the amount of direct labor among the people is proportionably greater. The Committee engaged in revising the Chinese Version of the New Testament, is still in session, and has nearly completed the Gospels; it consists of Rev. Drs. Boone, Medhurst, and Bridgman, and Rev. Messrs. John Stronach and Milne. A church has been built the past year by the foreign residents, in which the Rev. S. Lowder officiates.

ART. VIII. *Journal of Occurrences: Meetings of the Medical Missionary Societies, at Hongkong and Canton; earthquake at Fuhchau fú.*

AT the annual meeting of the Medical Missionary Society held at the Chinese Hospital. on Friday, 10th November, the Rev. V. Stanton in the chair, the following Resolutions were carried unanimously:—

1st. Proposed by Mr. Macy, and seconded by Dr. Balfour,—That the reports of the Hongkong and Ningpo Chinese hospitals, just read, be published in the Transactions of this Society.

2d. Proposed by Dr. Herschberg, and seconded by the Rev. T. Gilfillan,—That the Secretary transmit the thanks of this Society to the ladies of Hackney for the medicines forwarded by them for the use of this hospital.

3d. Proposed by Mr. Tarrant, and seconded by Dr. Herschberg,—That a grant of $200 be voted to Dr McGowan, for the use of the Ningpo hospital.

4th. Proposed by Col. Phillpotts, and seconded by Mr. Matheson,—That the proposal of Dr. Hobson to be united with the Society be referred to a committee, consisting of Doct. Balfour, Mr. Mackean, and Dr. Legge.

5th. Proposed by Mr. Matheson, and seconded by Dr. Dill,—That this meeting having heard the statement which has now been given by the Rev. V. Stanton concerning the correspondence of the special committee with Dr Parker, are convinced that all has been done which could rightly be attempted to re-unite him and his connections to the Society, and that it is not desirable to prosecute the matter farther. This meeting therefore resolve to accept the resignation of the special committee, and to close the negotiation.

6th. Proposed by Dr Dill, and seconded by Colonel Phillpotts,—That the thanks of this meeting be given to the special committee for the trouble which they have taken in trying to re-unite the dissentients of this Society.

7th. Proposed by Dr. Balfour, and seconded by Mr. Macy,—That an arrangement be entered into with an apothecary's establishment in London for the regular transmission of medicines for this hospital at stated periods of the year.

The following gentlemen were elected office bearers for the ensuing year: *President*, T. R. Colledge, M.D., F.R.S.E.—*Vice-Presidents*, Donald Matheson, Esq.; W. Davidson, Esq.; Rev. V. Stanton; Doct. Balfour; Dr. Bridgman, and Doct. Morrison.—*Corresponding Secretary*, Rev. T. Gilfillan.—*Recording Secretary*, Dr. Herschberg.—*Treasurer*, T. W. L. Mackean, Esq. *Auditor of Accounts*, T. D. Neave, Esq. R. Dill, M. D. *Rec. Sec.*

Victoria, 11th November, 1848.—*China Mail.*

Minutes of a Meeting of the "Medical Missionary Society in China," 28th Dec. 1848. In accordance with a public notice, the Society met at 11 o'clock A. M. at the residence of the Rev. Dr. Parker. Present, Dr. Parker, J. D. Sword, Wm. Buckler, W. Moore, and W. W. Parkin, Esqs.

Dr. Parker, the senior vice-president, took the chair, and Mr. Buckler was chosen secretary pro tem. On motion of Mr. Parkin, seconded by Mr. Sword, it was Resolved, and carried unanimously, That in consideration of the immediate dispatch of the mail, the meeting adjourns to 11 A. M., the 30th inst.

W. BUCKLER, *Sec. pro tem.*

Minutes of the adjourned meeting,. Dec. 30th, 1848. Present, Rev. Dr. Parker, Rev. W. Speer, Messrs. S. B. Rawle, G. H. Lamson, J. D. Sword, W. W. Parkin, J. Heard, W. Buckler, W. Moore, S. J. Hallam, and S. W. Williams, Esqs.

Dr. Parker, senior vice president took the chair, and S. J. Hallam Esq. was appointed secretary. The notice of the original meeting was then read, toge-

ther with the minutes of the previous general meeting of 22d April, 1847. The Chairman stated the object of the meeting to be for the election of office bearers for the ensuing year, and other general business. The following gentlemen were then balloted for, and unanimously elected.

President, T. R. COLLEDGE M. D., F. R. S. E. *England.*

Senior Vice President, Rev. P. Parker M. D, M. R. A. S. and Fr. R. S. N. A.

Vice Presidents, John Dent, William Moore, John Heard, W. W. Parkin, J. N. A. Giswold, S. J. Hallam, R. J. Gilman, T. H. Layton, &c., Rt. Rev. Bishop Boone, Rev. E. C. Bridgman D. D., and Rev. J. Stronach in China; D. W. C. Olyphant, John C. Green, Wm. S. Wetmore, Gideon Nye Jr., D. N. Spooner, in U. S. A.—*Corresponding Secretary.* Rev P. Parker, M. D.—*Recording Secretary*, S. W. Williams, Esq.—*Treasurers*, Messrs. Russell & Co.—*Auditor*, W. H. Morss, Esq.

The Treasurer's report was then read and approved, and the Chairman informed the meeting of the amount of various sums received from the Ladies' Chinese Association of Philadelphia.

The Chairman then gave a brief statement of the present state and prospects of the Society's operations, that upwards of 30,000 patients had been received at the Ophthalmic Hospital in Canton, and only adverted to numerous important and successful operations for stone, and other surgical cases, as he presumed the members present were already familiar with them; and observed that the prospects of the Society were never so encouraging as now in regard to its highest aims, the diffusion of a knowledge of the Gospel among the Chinese.

Letters from Messrs. Wm. Appleton & Co., inclosing another from Wm. Sturgis, and others, having been submitted to the meeting, the Chairman called the attention of the Society to the correspondence between the committee in behalf of the Society and Rev. Mr. Stanton and others, the committee in behalf of the seceders at Hongkong, relative to the subject of the re-union of the Society; and expressed the hope and belief that when all misunderstanding was removed, and the actual position of the two divisions of the Society was rightly understood, that a consummation of the object, so desirable in every respect, as re-union might still be effected.

Whereupon it was moved by Mr. Parkin, and seconded by Mr. Rawle, and carried unanimously—That believing the benevolent objects of the Society will be best promoted by a re-union of its two divisions, a committee be appointed to re-open a correspondence to that end with the Society at Hongkong.

On motion of W. W. Parkin, and seconded by Mr. Williams, it was unanimously agreed that Mr. John Dent and Mr. W. Moore be requested to become the committee to carry into effect the above resolution.

Resolved, That this Society regard with approbation the activity and the earnest spirit with which Dr. Parker has toiled to accomplish its great objects of introducing the lights of Christianity and science among the Chinese, and are gratified with the continued success which has crowned his medical labors.

The thanks of the meeting were then voted to the Chairman and secretary *pro tem*, and on motion of Mr. Sword, seconded by Mr. Moore, the meeting adjourned.

P. PARKER, *Chairman.*

S. J. HALLAM, *Sec. pro tem.*

An earthquake was experienced on the 3d of December at Fuhchau, according to the natives, more than usually severe. "It commenced," writes our correspondent, "with a deep rumbling compressed noise, like that of thunder; continuing a second or two; then followed an *elevated, bubbling* sensation, for about the same length of time, succeeded by a waving motion which continued perhaps half a minute, giving us time to perceive distinctly that our habitations and the solid earth beneath us, were moved on their deep foundations as if poised in a balance. So far as we know, no harm was done to life or property. Shocks like this, but not nearly so severe, are not unusual in this valley, one or more occurring almost every year, though this is the first one noticed by any foreigner during the past two years."

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